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PARTICIPATION AS A THEORY AND
"
MODEL FOR EDUCATION

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
II. HISTORY OF PARTICIPATION	7
Liberal-Neoorthodox differences	10
Promise and threat of participation	12
Participation in general education	14
Contribution of the Greeks	15
Comparison with Jewish education	17
John Dewey's contribution to education	19
Essence of Progressive Education	22
Dewey's philosophy of experience	23
III. THE PSYCHOLOGY OF PARTICIPATION	27
Influence of Existentialism	28
Activity versus Participation	31
Integral effect of participation in social areas	33
The role of the educator in participation	34
The church school and participation	37
Principle of identification	39
IV. PAUL TILLICH'S THEOLOGY AND PARTICIPATION	43
Individualization and participation	44
Ontology and participation	46
Tillich's epistemological use of participation	50
Tillich and the Aim of Education	58
A Christological understanding of participation	62
V. A MODEL FOR A PARTICIPATORY EXPERIENCE	66
Evaluation of the Model	85
Learnings from the Model	89
VI. CONCLUSION	96

CHAPTER	PAGE
BIBLIOGRAPHY	99
APPENDICES	104
A. Outline of "Participatory Model"	105
B. Attitudinal indicator	111
C. Small group experience	114
D. "Urban Plunge" guide	115
E. Evaluation of the experience	118

CHAPTER I

INTRODUCTION

The conception of examining in-depth the place of "participation" in the educative process first occurred to this writer when he was contemplating a career as a physical educator in the public schools. The primary value in physical education seemed to be the high level of total involvement on the part of the student and the teacher. In contrast, the formal classroom missed dealing with a large segment of the total personality of the student and the teacher. In this omission the question of whether any real learning took place became dominant.

Assuming that only when the student and teacher are totally involved does real learning take place, the "why" and "how" questions became crucial: Why, if at all, did it seem that participation in the education process made such a big difference in the quality of learning? And, How was it possible to include more participatory spirit into the academic classroom setting? The answers to these questions are the substance of the problem of this dissertation in considering participation as a theory and model for education.

Even before this project was undertaken, this writer's criticisms of both public and church education

points to partial answers of the problem. One of the main criticisms is the inability to transform knowledge having to do with the "there and then" into meaning for the student in the "here and now." Any educational experience not doing this in terms of the student's whole social and individualized self falls short of its ideal to facilitate change and to "draw out" its students.

In conjunction with the first criticism of public and church education, another criticism is the lack of total involvement in the transaction between the student, teacher, and the subject matter. What is missing is a large segment of the individual selves--feelings, attitudes, values, goals, and ideals--as well as a large segment of the real world in which the learners live. Somehow the factual and theoretical construct of the subject matter has to be linked to the core of the learner's life or that subject matter is not affecting him beyond the Pavlovian-like grading and diploma requirements. For the church school, where grades and diplomas do not exist, the lack of total involvement in the methodology is a cause of drop-outs particularly among high school and young adult age groupings.

Participating in one's education seems to this writer to be a way of overcoming these criticisms. The meaning of "participation," however, takes on many

dimensions in the process. Primarily, "participatory education" includes a personal identifying process whereby the learners understand the particular subject matter as a partial answer to basic questions arising out of their present human condition. Learners, therefore, begin to identify with all men who seek after these answers.

A classroom atmosphere of this sort allows for the free exchange of feelings, ideas, goals, and information pertinent to the learner's questions. There would, of course, be periods of tension, confrontation, dialogue, and conflict, as agreement not only on concepts but also on perceptions and relationships would constantly need ventilation and clarification. As much as possible, the real world of the student has to be integral to the process, even if this means not covering all of the material and restructuring the time and place of the class.

"participatory education" also means the student is responsible for shaping and evaluating his own educational experience, which means the so-called student governments have to deal with issues relating to curriculum, teaching methodology, relationship of school to the community, and administrative rules. This responsibility would be an education in itself to benefit the citizenship skills of the student. Undoubtedly, the greatest

by-product of the student's participating on various levels of his own education is the improvement of communication between student, teacher, and administrator.

Most important of all, there seems to this writer to be a depth dimension in this "participatory education" which points to or is impinged upon by something which can only be labeled as holy or religious. As one becomes totally involved in his education, he not only senses a depth and mystery in the search for knowledge but also an insight into his uniqueness in the creative order. The theology of Paul Tillich describes more fully in Chapter IV of this dissertation the religious dimension of participation and the process of knowing.

This dissertation is the culmination of a search for a theology of "why" participation is the essential and the integral part of any educational process. A brief historical account of participation in general education and Christian education is presented to indicate the process is not a new one. For the psychology of participation this writer has drawn heavily on John Dewey's progressive education theory and the existentialists, particularly Abraham Maslow and Gordon Allport.

The problem of the dissertation is to determine whether participation makes any significant difference in the quality of learning. And if it does make a

difference, the next problem is to explain why participation has this effect not only on the learning process but also the total individual as well. A model is presented in the final chapter as a possible structure of just how participation can be made more a part of the classroom. The hoped for outcome of this operational phase of the dissertation is that significant change takes place in the participants to justify the theory and model of participatory education.

Each of the six sessions in the model provide a variety of participatory experiences ranging from strictly subject matter to a direct encounter with youth on the street. Each session is recorded through the use of tapes, an observer, and a journal for the purpose of determining the participant's changes. The Appendix (E) of the dissertation contains a final evaluation form completed by the participants to indicate their own perception of changes. The participants were young adults preparing to become full-time counselors with church youth groups, and the original intent to use adult workers with youth as the participants was to provide some guidelines for a training program. The more important value, however, for these particular adults and the youth with whom they are working is that the adults know the experience

of participating; therefore, they can better understand youth as they participate.

This writer is indebted to the adults who participated in the model along with the youth of the First United Methodist Church, Riverside, California. It is the youth who continually illustrate through their participation-in-love that they are the hope of the church in the world. And to the School of Theology at Claremont, particularly Doctors Allen Moore, Joseph Hough, and Howard Clinebell, this writer acknowledges their example of educational leadership in demonstrating how exciting participatory education can be.

CHAPTER II

HISTORY OF PARTICIPATION

The history of Christian education during most of this century and especially in the past twenty years focuses on how to reconcile the secular "man come of age" with the Christian tradition. Like the similar feud in Christian education during the 1930's and 1940's when the traditional Liberals were opposed by the Neoorthodox,¹ the tension today seems to be between the more radical "death of God" positions and those searching for a re-statement of the traditional theistic position. It is apparent to this writer, however, that these are really two sides each in need of the other, as they intensify their efforts for the salvation of man.

Christian education's contribution to this search for a viable theological position is questionable judging by past learning theories. Consistent with the public school approach, the church uncritically assimilated theories of learning developed in the laboratories using the behavior of animals as a basis for their application on

¹Kendig B. Cully, The Search for a Christian Education--Since 1940 (Philadelphia: Westminster Press, 1965), p. 18.

humans.² In other instances, the church has treated Christianity like a "thing to be learned" as other subjects of study, or, like other habits for character development. The aim in Christian education has been to somehow convert students to a commitment to God through simply knowing some past-oriented, adult-imposed information and moral code. It is a presupposition of this dissertation that until the church deals with real concerns of the student in his total inner and outer world, there will be no commitment.

Too often in its liberalizing process the church has forgotten its uniqueness as a society of believers and the nature of man as a creation of God. The proper concern of the church means the full recognition of the historical faith, not as an "end" to be memorized, but as a resource to inform and to help transform modern man. This is man who is alienated and separated from himself, his neighbor, and his God. The exercises of participation in its fullest sense in one's educative process seems to be the direction the church can take more seriously for its mission and the commitment it seeks for its followers. The model presented in this dissertation is only a

²Charles R. Stinnette, Jr., Learning in a Theological Perspective (New York: Association Press, 1965), p. 5.

suggested sample or guide for one very important phase of church life: the transaction of adults with youth.

The terms, "participation" and "experience" are used somewhat interchangeably, but both terms are meant to denote a personal and interpersonal depth encounter with oneself, one's fellow man, and one's God. A depth encounter includes the recognition of man's psychological, intellectual and social self as well as his spiritual self. The use of education in relation to participation and/or experience means the "drawing out" process of the individual learner in that he decides what contributes to his on-going maturing development personally and socially.

The idea of participation in Christian education is not a new one, and, of course, the idea of participation in one's own religious experience is as traditional as the Judaic-Christian faith itself. It is the fullness of the participating which is relatively new, and this fullness means the recognition of man's growth in achieving individual and social change as well as his propensity for good and evil. The essential question for Christian education is: To what extent can Christian education take man in all his grandeur and misery and still hold open a meaningful and viable system of values from a faith in a personal God?

The answer to that question has come from two camps during this century: the Liberals with their experience-centered approach and the Neoorthodox with their emphasis on a theocentric, transcendentalist, and trinitarian theology.³ By 1940 the lines were drawn so sharply that the only alternatives seemed to be to continue opposition to the Neoorthodox tendency, to abandon the distinctive Christian tradition and go "philosophical," or to engage in a reconstruction of theological foundations. Fortunately at that time Harrison S. Elliott published his book, Can Religious Education Be Christian?, in which he indicated the possibility for a reconstruction course by reconciling the extreme positions of the Liberals and the Neoorthodox.⁴ Most of the main-line Protestant educators have since adopted a position of reconstructing their theological foundations, many of them with a high degree of participatory emphasis.⁵

The basic disagreement between the Liberals and the Neoorthodox over "participation" centers on the emphasis each places on man and/or God in the change process. As

³Cully, op. cit., p. 18.

⁴Harrison S. Elliott, Can Religious Education Be Christian? (New York: Macmillan, 1940), p. 10.

⁵Lewis J. Sherrill, The Gift of Power (New York: Macmillan, 1963), p. 185.

a reconstruction to what he considers the Liberal over-emphasis on man's reason, L. Harold DeWolf views Neo-orthodoxy as a corrective by considering reason as the receiver and interpreter of God's revelation. This reconstruction allows for revelation to occur "outside" biblical tradition, but the Kingdom of God is still understood as dependent on God's initiative and the faithful obedience of man.⁶ This is an example of participation by man in response to God's revelation.

Psychology is one of the main disciplines used by Christian educators to involve the learners in a participatory method. During the 1920's and 1930's a behavioristic psychology reflecting a mechanistic view of man prevailed; and through empirical research of man's behavior, Christian educators directed their programs along prescribed paths.⁷ Since then, however, psychology has been broadened in its use both as a diagnostic and methodological resource.

The attractiveness to theologians of depth psychology is in its revelation of the complexity of the human being. The psychological description of man has given added insight into the understanding of man as

⁶Cully, op. cit., p. 39.

⁷Stinnette, op. cit., p. 5.

sinful and alienated, a view traditionally held by biblical theologians.⁸

An assumption of this dissertation is that man not only participates through depth psychology, but he also learns his unique identity through the struggles of human history. "Man is not born with the ready-made capacity for participation in the human community."⁹ The process of preparing man for this participation must be approached with the support of theology, modern thought, and an awareness of cultural influence.

This writer has observed and experienced the threat to the "self" in the participatory approach to education. One of the most basic reasons for this threat is "an omnipresent drive in the human being to seek the safety of the spectator's distance rather than commit himself to the participant role."¹⁰ This is especially true in a technological world where prediction and control are held high as standards of behavior. The model of participation in this dissertation risks the unpredictability of a participant's feelings in a given situation knowing that the truth-in-trust enables man to "do something" with it.

⁸David E. Roberts, Psychotherapy and a Christian View of Man (New York: Charles Scribner's Sons, 1950), p. 104.

⁹Stinnette, op. cit., p. 13. ¹⁰Ibid., p. 20.

The intent in using such a model can best be summed up in the following quote:

All knowledge is, at the deepest level, self-knowledge. The struggle to find oneself, to come to oneself, to know oneself as known from beyond oneself, appears to be the unifying motive--the central shaft--of the whole life process of man.¹¹

There is the all too convenient attitude in any educational process to abstract knowing from one's being. There may be a place for that abstraction in some areas of knowing, but as far as religious beliefs are concerned one does not know what he really believes until he has examined his beliefs in action. More accurately, until he has reflected on his actions in relation to himself as a participant-in-action,¹² he does not really "know" his religious beliefs. There is, then, in this statement the idea that a creative tension must exist between the reflective and responsive thinking. "If the primary mode of knowledge is response fulfilled in moral action, reflection upon that action is also integral to Christian knowing."¹³

This is the purpose of participation in Christian education: to bridge the reflective and the responsive, the theory and practice, the objective and the subjective, the why and the how.

¹¹Ibid., p. 12.

¹²Ibid., p. 32.

¹³Ibid., p. 24.

The history of all education generally indicates a low level of personal participation in the shaping of one's education experience in relationship to his present situation in the world. The aim of primitive education for many tribes and nations was two-fold: to introduce to the young person the traditional meanings and symbols and to pass on the accumulated knowledge and wisdom.¹⁴ Innovation or improvement was never an issue in primitive education, so it is unfair to apply the standards of modern educational philosophy. In terms of maintaining a static and changeless society, primitive education can be judged to be a short-lived success.

The fundamental contrast between primitive and modern education is that modern education emphasizes integration with economic and political institutions. The purpose of this integration is to assimilate the individual into a cultural tradition which expects and encourages change.¹⁵ The history of education reveals the Egyptians in approximately 3000 B.C. educated for renewal and growth of human society, and a similar educational aim was stressed in particular ruling dynasties in China and India. All of these examples, however, represent a

¹⁴Edwin R. A. Seligman (ed.), Encyclopedia of the Social Sciences (New York: Macmillan, 1949), V, 399.

¹⁵Ibid., V, 402.

participation in relation to the group. It is the Greek civilization that encouraged a self-conscious, individual participation.¹⁶

The main Greek, particularly Athenian, contributions to the theory and practice of education are the freeing of the individual from domination of the group and the harmonizing of the intellectual, moral, and aesthetic aspects of life.¹⁷ The methodology used to accomplish these "ends" reveals a high degree of individual participation in their educational process. Before examining this unique methodology, it is helpful to consider the Greek ideal more extensively.

The Greeks were the first to recognize education as a means to shape human character according to an ideal. Man was clearly at the center of their thought, and the focus of their education was to make each individual in the image of the community.¹⁸ There was for the first time a conscious concern for the meaning of process, and even more important, that the ideal of human character was found in time and space. This was a real historical and concrete consciousness, in which the ideal was always related to the changing realities of the city-state. So

¹⁶Ibid., V, 404.

¹⁷Ibid., V, 405.

¹⁸Werner Jaeger, Paideia: The Ideals of Greek Culture (Oxford: Blackwell, 1954), p. xxiii.

much was this ideal of the Greek mind in all its superiority rooted to the life of the community, that man revealed in the work of the great Greeks is a political man: one who strives for the good life within a community. For the fundamental fact of all Greek education is that humanity always implied the essential quality of a human being, his political character.¹⁹

Undoubtedly, the most participatory educational methodology from Greek history came from Socrates. Arising out of a period of relative affluence and social disintegration in Greece, the education theorists were after a non-traditional basis for morality. By the Socratic method of questioning the individual could arrive at knowledge through a critical examination of his own experience.²⁰ The Greek philosopher sounds amazingly relevant, as he stressed the development of the power of thought rather than the sheer acquisition of information.

For Plato the purpose of education was to arouse a desire for the good life as well as prepare citizens with the virtues and knowledge necessary for its existence.²¹ In Plato this development was in three stages: (1) a varied experience of trial and error producing some

¹⁹Ibid., p. xxvi. ²⁰Seligman, op. cit., p. 406.

²¹Stinnette, op. cit., p. 26.

dependable opinion; (2) a conceptualizing period with discipline, logic, and intelligence; (3) a unified grasp of the whole. He used a dramatic mode as a means to picture reality itself. His Republic is seen not as a literal exposition but as an opportunity of entering into personal participation through its dramatic action.²²

Here was an aesthetic means of participation.

Because the foundations of Western education, including Christian education, are linked with the Jews as well as the Greeks, it seems appropriate to stress one important distinction between them. Jewish education has always been action-oriented with the wisdom literature of Proverbs serving as the educational ideal.²³ In Judaism, also, the natural life and the teachings were closely bound together, as the process of education involved the person as a whole.²⁴

A new generation in Judaism only receives the teachings of the tradition as that generation renews them. This means the student learns and the teacher teaches through the living process. Teachings are more than a collection of content, as they are to be directed toward

²²Ibid., p. 27.

²³Seligman, op. cit., p. 405.

²⁴Martin Buber, Writings (New York: Meridian Books, 1956), p. 319.

the deed. "Deed" is more than activism; it is life that assimilates the teachings in "the changing potentialities of every hour."²⁵ For Israel, then, wisdom must equal knowledge plus deed.

The variance of Jewish education with the Greek can be acknowledged in the comparison between the Greek word, Sophia, meaning knowledge for its own sake, and the Hebrew word, Hokmah, meaning unity of teaching and life. Put in other terms, the Socratic man believes all virtue is cognition, so to do right is to know what is right. For the Mosaic man cognition is never fully adequate, as the depth of man must be seized by the teachings.²⁶

The Greek thinkers called Sophists produced the dominant rhetorical and philosophical school types for the Western world. This eventually led to the rise of the universities, which in turn became the basis for the educational institutions in the modern world. The basic courses of study were the arts, medicine, law, and theology.²⁷ By the end of the 16th century, the severe discipline of the mind became the goal of education. The Reformation, however, gave man the opportunity to

²⁵ Ibid.

²⁶ Ibid., p. 324.

²⁷ Seligman, op. cit., p. 406.

participate in his own salvation, which led to an over-all increase in educational participation.²⁸

Down to the 20th century with few breakthroughs, all education placed a premium on segmenting the activities of the mind and body as unrelated. In America there was a gradual emphasis on broadening the political franchise making the necessity for a wider educational opportunity. A general attitude of non-participation has come down to the present time as the "traditional education" with its emphasis on information, skills, moral training, and a set pattern of organization. All of this was worked out in the past by adult standards, subject matter, and methods forbidding active participation by the young. The need for reform was apparent to some, and the results of the eventual reform are integral to this dissertation.

More than any other one man, John Dewey is the educational philosopher whose views underly the idea of participation presented in this dissertation. As one of the founders of the "progressive education" school, Dewey presents the position that education should involve the continual reconstruction of individual experience and social life.²⁹ It is a misreading of Dewey to infer from

²⁸Ibid., p. 409.

²⁹Ibid., p. 418.

this reconstruction plea that he ignores tradition, order, and/or control in the teaching situation. He simply asks: "How shall the young become acquainted with the past in such a way that the acquaintance is a potent agent in appreciation of the living present?"³⁰ He challenges those who seek freedom in their educational experience to develop a plan and an organization.

Part of the cultural milieu that prompted Dewey and others to develop a "new," progressive education is summed up in the following:

It is this deepening crisis of boredom, lack of personal engagement, cultural irrelevance, and ineptitude, in conditions of mass industry and mass education, that the movement called progressive education addressed itself.³¹

To this writer these conditions seem very pertinent to the present situation, and the contrast with the traditional educational view assists one in grasping Dewey's contribution.

The content of Dewey's educational philosophy is to be dealt with only briefly, as the intent is to emphasize his stress on "participation as experience." In order to understand how he arrived at a philosophy of

³⁰John Dewey, Experience and Education (New York: Macmillan, 1957), p. 11.

³¹Paul Goodman, Growing Up Absurd (New York: Random House, 1956), p. 80.

experience, it is necessary to see how Dewey viewed traditional education.

Generally, Dewey was critical of how traditionalists had separated the mind and body in educational methodology; consequently, there was the neglect of an informed and intelligent action as the aim of all educational development.³² The result of this was a separation of theory and practice, thought and action, with the accompanying attitude of academic aloofness from the concerns of life.

With the traditional emphasis on subject matter consisting of bodies of information and skills useful in the past, schools were to transmit this information and skill to the new generation along with "proven" standards and rules of conduct. The pattern of organization was fixed, and a student could "adjust" best with the attitude of docility, receptivity, and obedience.³³ Content in the traditional education was geared to prepare the young for the future with the riches of the past as a guide.

Dewey's criticism of this was its forbidding much active participation by the young. It was a system

³²Joseph Ratner (ed.), Intelligence in the Modern World (New York: Modern Library, 1939), p. 606.

³³Dewey, op. cit., p. 3.

imposed from above and outside with adult standards establishing subject matter, methods, and behavior. These were the conditions that gave rise to educational reforms, one of which was John Dewey's progressive reforms.

Progressive education found its fundamental unity in the idea that there is an intimate and necessary relation between processes and education.³⁴ Other characteristics of the progressives included a high estimation of expression and individuality, free activity, learning through experience, and the acquiring of skills and techniques as a means to ends which are directly related to the student's needs. The emphasis was on making the most of the present experience utilizing the past as a resource for dealing with the present. Dewey felt the future would be handled by the student through the knowledge, attitudes, and skills he used in making the most of the present experience.³⁵

" . . . a full, concrete encounter with the world is at the very center of Dewey's philosophy."³⁶ He viewed man not as a spectator but as a participant in an incomplete world. The curriculum for such an education was

³⁴Ibid., p. 7.

³⁵Ibid., p. 51.

³⁶John Blewett (ed.), John Dewey: His Thought and Influence (New York: Fordham University Press, 1960), p. 181.

less what one ought to know; "it is more fundamentally how to become a man-in-the-world."³⁷ It was significant that Dewey stressed in this comparatively free educative process the need for subject matter content and adult experience within an organization that provided control and positive authority. The "heart" of Dewey's educational approach can best be summed up thus:

From first to last, the knowing process is grounded in a real world where experience signifies not simply observation but active participation. What men do and suffer; what they strive for, love, believe, and endure. How men act and are acted upon.³⁸

In order to achieve such a philosophy of education, Dewey realized it was necessary to develop a philosophy of experience. There is in this philosophy what this writer also considers as the "philosophy" of participation.

As an educational style which constitutes a better quality of human experience, the progressive educator considers an "experience" as a change agent on the experiencer which affects his subsequent experiences. This basic dynamic of experience is even true of one's habits, which Dewey felt contain the educational and intellectual

³⁷ Goodman, op. cit., p. 83.

³⁸ Blewett, op. cit., p. 185.

makeup of one's attitudes.³⁹ Behind all experience, however, there are two underlying principles: continuity and interaction.

The principle of continuity,⁴⁰ according to Dewey, refers to growth, or growing, both in a specific and general sense. Considering every experience as a moving force, the fundamental question in judging an experience is in its direction: What does the experience move toward and into? Just what an experience does for the learner is this:

Experience arouses curiosity, strengthens initiative, and sets up desires and purposes sufficiently intense to carry a person over the dead places in the future.⁴¹

It is the chief function of the educator through contact and communication to assist in facilitating the experience. He must be cognizant of the inner and outer experience for the learner, and the educator must relate those developments as he judges their worth to the total experience. Environment for Dewey was more than that which was immediately in front of one; persons, subjects discussed, toys, an experiment, or a book read were all part of one's environment.⁴² It is the educator's task

³⁹ Dewey, op. cit., p. 27.

⁴⁰ Ibid., p. 28.

⁴¹ Ibid., p. 31.

⁴² Blewett, op. cit., p. 180.

to provide for the inner and outer environmental conditions which would maximize the experience.

The second principle, interaction, is at the forefront of Dewey's thinking, for an interaction--individual and communal--is transformed into participation and communication.⁴³ The individual and his learning are abstractions, if their interaction is anything other than through specific, concrete, environment. Traditional education, writes Dewey, pays little attention to the internal "happenings," even though the traditionalists devote attention to the external or objective conditions in terms of books, equipment, and buildings. Environment, then, is any condition interacting with the personal needs, desire, purposes, and capacities of the learner to create the experience.⁴⁴

It is significant that Dewey warned those advocating progressive education to build on positive and constructive aims and methods. He calls for permissiveness with control, for individuality with mature, adult guidance, and for curriculum with a basis on current concerns using the past wisdom as a resource.⁴⁵ It is in the spirit and content of progressive education that this

⁴³ Ibid.

⁴⁴ Dewey, op. cit., p. 41.

⁴⁵ Ibid., p. 9.

dissertation attempts to develop a model for participatory education.

Participation as a conscious factor in the process of an individual's education is not a new phenomenon. This is particularly evident when one examines the educational methodology suggested in the writings of Socrates, Plato, and Aristotle. For the modern period, however, education both publicly and privately has been unreceptive to a student's involvement in any total sense. It is in the ideas on participation outlined by John Dewey that one grasps the radicality of his suggested educational changes.

It is the contention of this dissertation that Christian education must construct a new theory and methodology of learning, if it hopes to commit modern man to God and the church. Participation as the main emphasis of a new theory and methodology of learning is presented, because participation includes the influence of all the social sciences on the learner in his relation to a belief system. The influence of one social science, psychology, on the learner's participation in education is the next phase to consider.

CHAPTER III

THE PSYCHOLOGY OF PARTICIPATION

The psychology of participation finds its greatest compatibility with the position of existentialism. In contrast to the over-objectification of most scientific approaches to knowledge, the existentialist claims that to know if a thing is genuinely alive or real one must personally meet it. This means one must have an experience with it thereby becoming authentically involved with the object or the living thing.¹ It is in the subjective states of mind, therefore, that the existentialist declares is the source and substance of knowledge, and it is one of the aims of participatory education to tap this subjective state of mind.

The word "experiencing" is used by the existentialist in the educative process rather than the word "participating," but the properties and/or characteristics of experiencing approximate the dynamics in a psychology of participation.² There is, for example, a definite stress on the here-and-now of the experience. In addition, there

¹George F. Kneller, Existentialism and Education (New York: Wiley and Sons, 1964), p. 3.

²Abraham H. Maslow, The Psychology of Science (New York: Harper & Row, 1966), p. 51.

is the desire for a "union" between the knower and that which is experienced within an atmosphere where fear, defences, intense striving, willing, and straining are reduced to a minimum, or, altogether.³

Although "experiencing" for the existentialist suggests a more extreme form of subjectivity, there are certain qualities that this writer claims are conducive to a psychology of participation. Both approaches advocate an openness of mind with a minimum of intellectualizing and analyzing. There is also a high value placed on trust and honesty of expression particularly with reference to one's feelings. It is important to emphasize that experience on this level is not anti-rational but non-rational.⁴

If one were to trace the origin of the existentialist position, Soren Kierkegaard stands out as a dominant thinker in the field.⁵ His attack on Christianity for its abstract system and its lack of personal challenge to each individual is reflected today in the existentialist stress on the present, single event or situation

³Ibid., p. 3.

⁴Ibid., p. 54.

⁵Kendig B. Cully (ed.), The Westminster Dictionary of Christian Education (Philadelphia: Westminster Press, 1963), p. 245.

rather than on the tradition-oriented universal.⁶ It is Kierkegaard, perhaps more than any other thinker, who calls attention to the subjective state of mind giving particular attention to the areas of awareness, freedom, anxiety, and authenticity.

For the purposes of participation as a theory and model for education, there is too much emphasis in existentialism on subjectivism making it virtually impossible to approach critically.⁷ There must be some allowance for reflective analysis of the issues from the "outside" as a detached critic. Existentialism with its unique introversion and subjectivism is not public or social, and any description of existentialism defies any of the traditional methods of evaluation. It is far more behavioral and phenomenological than rational and conceptual.⁸ The educational model presented in this dissertation does not intend to follow this pure existential spirit, but the intention is to integrate it wherever possible.

There are other general emphases existentialism advocates with which a participatory model finds favor. For example, the basis of existential philosophy places

⁶Walter Lowrie, Kierkegaard's Concluding Unscientific Postscript (Princeton: Princeton University Press, 1944), p. 70.

⁷Kneller, op. cit., p. 12.

⁸Ibid., p. 27.

primary emphasis on experiential knowledge over the intellectual.⁹ Also, the concept of "becoming" and change in relation to the world and other persons corresponds to the purposes of participatory education. For both approaches to education, existence is one of the main objects of inquiry with the search for the meaning of life not directed toward objects but rather through the object or the system into the self. The important thing is the student's reaction to the object not the object in and of itself.¹⁰

A large part of the emphasis in existential education is on an atmosphere of tension, as this provides the proper context in which one grows. Very often, therefore, the favorite method of the existentialist educator is the dialogic, Socratic method, because it tests the inner life of both the teacher and the student. The removal of conflict prevents the full development of man in the art of life, as he cannot create except through inner strife and torment.¹¹ It is with this idea in mind that the existentialist's educational credo reads: "If we are truly interested in life as an exploration into the field of value, we must be freed and released so that we can

⁹Ibid., p. 62.

¹⁰Ibid., p. 63.

¹¹Ibid., p. 113.

in fact enter upon the adventure."¹² A participatory educational model seeks as its basis a similar spirit of exploration and adventure.

This spirit does not prevail, however, because of the particular emphasis in American psychology. Learning has been defined not as a process of passive absorption but as an active response.¹³ The emphasis, therefore, within an atmosphere of objectification has been on the motor phase of mental life. This phase places the educational priority on action and doing. Mental acts have not been popular, and perceptions of meaning have been treated separately from bodily activity with the consequent loss of real significance to the learner of either experience.¹⁴ This concept of learning leads to a very important meaning of participation as distinct from mere activity.

Activity refers to random movement, muscular tension, speed theories of intelligence, and motor theories of consciousness. All of these forms of activity are mainly task oriented. Personal participation, however,

¹²Ibid., p. 115.

¹³Gordon W. Allport, "The Psychology of Participation," American Psychological Review, LIII (May 1945), 240.

¹⁴Ibid., p. 243.

includes all the aspects of activity, but the distinguishing quality of participation is its ego-involvement.¹⁵ This means psychologically the full personality is included in personal participation. Described in another way, it means

Participation as opposed to peripheral motor activity, sinks a shaft into the inner-subjective regions of the personality. It taps central values. Thus in studying participation the psychologist has an approach to the complete person.¹⁶

There is no other one statement that so accurately describes the aim of participation outlined in this dissertation. Like experiential knowing, participation in education is meant to be direct and intimate. In many cases, the experience for the participator precedes even the verbal-conceptual knowledge, otherwise known as spectator knowledge. But it is intended that the two kinds of knowledge complement each other in their integration.¹⁷

In order to fulfill the aim of participatory education it is necessary for the involvement of the total person to provide for "peak experiences."¹⁸ These experiences are described as raw, concrete, and aesthetic;

¹⁵ Ibid., p. 256.

¹⁶ Ibid.

¹⁷ Maslow, op. cit., p. 49.

¹⁸ Perceiving, Behaving, Becoming (Washington, D. C.: National Education Association, Yearbook, 1962), p. 224.

but the essential feature is the subjective happening inside oneself. Integrated with these experiences are observation, insight, and feelings, which help to affirm any learnings. "Peak experiences should be treated not as peripheral but as central to education."¹⁹

This "truth" about personal participation as a positive, human style has been discovered by some industries.²⁰ They have discovered when the individual in a work-situation finds himself busily engaged in using his talents, understanding his work, and having pleasant social relations with his foreman and fellow workers, he is "identified" with his job. This is a description of the worker being truly a participant. Industry strives for this level of personal involvement for maximum performance.

There is an inter-relationship between the idea of participation being a personal and ego-involved dynamic and the idea of participation being a socially regenerative dynamic for the ego. As the ego boundaries are enlarged, the selfish gratifications submit to cooperative satisfaction.²¹ Martin Buber adds support to this idea in stressing that true human life is built around man's originative instinct being in a sharing and mutual

¹⁹ Ibid. ²⁰ Allport, op. cit., p. 246.

²¹ Ibid., p. 248.

undertaking.²² The effect of this participation-in-community for the individual person is a "drawing out" of his power, which forces him to grasp and to penetrate the world's obstacles.

What this means for education, public and/or private, is that man has the decisive, effective power to identify himself in the world. This "world" is concentrated and represented in the educator, but the world for the first time "becomes the true subject of its effect."²³ Even though the educator is only one element among others in presenting the world to the student, the educator in his unlimited variety of form-giving forces is unique by his will to take part in the shaping of character. In the eyes of the growing person the educator is a conscious representative of what is "right" and what should be.²⁴ It is through this will and consciousness that the educator in cooperative participation with the student finds his fundamental expression.

For the pupil to allow the educator this influence on the pupil's character and his wholeness in their joint participation, there must prevail certain interpersonal conditions between them. There must, for example, be an

²²Martin Buber, Between Man and Man (London: Routledge and Kegan Paul, 1947), p. 87.

²³Ibid., p. 89.

²⁴Ibid., p. 106.

attitude of confidence nurtured in the pupil in order to facilitate this joint participation. In a world which is generally frightening, disappointing, and unreliable there is the freeing realization for the pupil that his teacher represents the "truth" of human existence. The key, then, to this confidence is that the pupil accepts the educator without fear of being manipulated. He accepts him as one who can be trusted. This attitude of trust comes through mutual participation, "taking part," in each other's life--"accepting him (pupil) before desiring to influence him, so he learns to ask."²⁵

If an education does lack participation for each individual pupil, the social consequences is one of gradual decline reflected in inert and unquestioning masses. The result could be the submission of the individual to government by an elite, which would have little regard for the ultimate interest of the individual. For when the ego is not effectively engaged, the individual becomes defensive about change desiring instead to maintain the status quo.²⁶ The trend appears hopeful, however, that there is an ever-increasing emphasis in American psychology upon the problem of ego-involved participation.²⁷ Commensurate with the growing complexity

²⁵Ibid.

²⁶Allport, op. cit., p. 252.

²⁷Ibid., p. 254.

within the social structures, a balanced personality needs a deep-rooted participation in all or most of the six spheres of value: the political, economic, recreational, religious, cultural-scientific, and domestic.

The inclusion of participation in education implies two necessary conditions, each providing a creative tension: spontaneity and control. Spontaneity provides the kind of exuberant freedom applicable to the situation, and control prevents irrational impulses of anger or lust. Education must provide for the cultivation of each. In fact, "an educational system that hopes to change behavior must do more than provide facts: it must deal actively with meaning or personal perceptions."²⁸ Too often in this writer's experience the meaning of facts in relation to their affect on behavior has been sacrificed in order to cover material. There is no consideration given as to what is taking place in the here-and-now.

Classrooms must be a place where the exciting experiences of searching, curiosity-seeking, and discovering meaning are the center of activity. Ideally, the teacher's role as a person is to facilitate the pupil's growing, living, dynamic organism in his process of becoming.²⁹ What seems to be all too prevalent, however,

²⁸Perceiving, Believing, Becoming, p. 68.

²⁹Ibid., p. 70.

is that the teacher "hides" his personhood, and he appears unaware of any actual, dynamic becoming. The interpersonal awareness does not need to preclude the quality of subject matter coverage, but the teacher must accept the principle of the highest education goal being the student's search for himself.³⁰

Christian education takes a less "now" oriented approach than that of the existentialist or the pragmatist in its use of participation. The existentialist and the pragmatist have only a fragmentary view of the past, and Christian education stresses man's total existence--past, present, and future--relating that with the self.³¹ This means a relationship with history, and this also refers to the ability of participating with persons in historic events.³² The emphasis here is on events, not ideas.

This relationship of the self with his past depends so much on the timing of the participatory process. The first step is for the learner to see himself as he is with all his needs and hopes. Similar to Tillich's method of correlation, he then can begin to identify with those in similar need in all of Christian history. When this

³⁰Kneller, op. cit., p. 115.

³¹Iris V. Cully, The Dynamics of Christian Education (Philadelphia: Westminster Press, 1946), p. 119.

³²Ibid.

identification takes place, the gap of the centuries begins to close.³³ The complication in this process is the inability to create either the atmosphere of trust and acceptance to "see it like it is," or the scholarship necessary to present the Christian faith in terms identifiable for modern man. The task for Christian education is strike a balance between existential hostility to doctrine and affirmation of tradition.³⁴

This kind of identification takes place through past events in which God has sustained and fulfilled His purposes. Modern man's awareness of his own existential crises assists him in participating with the redeeming events of God recorded in the Bible. Remembrance³⁵ makes this identification possible in forming a linkage between the past and the present; and to the extent this linkage informs the present crises, love is possible in the life of the participant.

The educational purpose of this process of remembering as a participatory experience is to heal and to make whole by providing a medium through which estrangement is overcome. Not only does remembrance make possible

³³ Ibid., p. 121.

³⁴ Cully, The Westminster Dictionary of Christian Education, p. 247.

³⁵ Cully, The Dynamics of Christian Education, p. 124.

this salvation, but hope is another intangible arising out of the process. This is especially true in one's present crisis of despair, when hope is derived through the remembrance of the saving events of God throughout history.³⁶ The personal meaning in the action of the believer in receiving Holy Communion represents the highest example of one existentially participating through remembrance in God's saving act in the life, death, and resurrection of Jesus Christ.

An appeal existentialist education has for this writer is its recognition of the unresolvable factors in life. Too often it seems the church has ignored these ambiguities of life and has failed to present life in its true depth. In order to recognize this depth and participate in it, new mediums of communication are necessary. Some of the best mediums in perceiving this depth are the various art forms--drama, dance, film, poetry, sculpture, and/or painting.³⁷ Whatever the medium, participation points one to recognition and recognition seeks a way of expression. That expression then becomes communication.³⁸

One of the major theses of this dissertation is communication in Christian education finds its basis within the psychology of participation. Assuming a high

³⁶Ibid.

³⁷Ibid., p. 139.

³⁸Ibid., p. 147.

level of participation, there are particular principles operable in communication. One communicates with feeling in the "great words" of his civilization or faith and "stands beside" those who took part in them; and, in turn, these words become meaningful in their present use. This participation in the "great words" does not happen unless one has "lived the paradigm experiences of our civilization."³⁹ And as one lives these experiences over the paradigms of freedom, justice, truth, faith, and suffering, he begins to know what it means to "stand in" history. One then participates with men in historic events, and "it means standing beside them in their predicament and with them feeling the strength of the 'yes' or 'no' with which they made their answer."⁴⁰

The principle of identification occurs as one participates and becomes involved. Following this experience one must begin to attach a meaning to the event attempting to express it in some symbolic communication. There follows also the need to realize the ambivalent feelings one has:

³⁹Ross Snyder, On Becoming Human (Nashville: Abingdon Press, 1967), p. 124.

⁴⁰Lewis J. Sherrill, The Gift of Power (New York: Macmillan, 1963), p. 187.

There has to be a place for the 'no' of doubt, incredulity, and rejection--as well as for the 'yes' of acceptance in response to God.⁴¹

Finally, there is the focus on the principle of ultimacy, which asks the question concerning the ultimate direction of the communication. One thing seems certain: real communication becomes communion, which can be interpreted as grace. This becomes the "end," and the ultimate symbol is represented as a gift.⁴²

A psychology of participation attempts to involve in the learning process the subjective state of mind. Even though "peak experiences" are suggested to bring out this subjectivity, the major focus is on the psychological climate between the educator and the pupil for the development of a high level of participation. The high level is reached to the degree the ego is involved, and the quality of ego involvement is expanded to the degree the participants are socially responsible.

The role of the educator is crucial in a psychology of participation, as he establishes the atmosphere of trust and confidence in the learning situation with the pupil. It is the educator who accepts the student "as he is," and, at the same time, guides him in the painful process of his "becoming." To a great extent the

⁴¹Ibid., p. 188.

⁴²Ibid.

relationship between educator and the pupil is a transactional one, which means they share in the responsibility of their educational experience.

Christian education's use of a psychology of participation comes largely through a principle of identification. This begins with the learner seeing his present situation as identifiable with men in similar situations in the past. The learner's response is communicated in words and action, as he finds support and meaning in the great words and acts of faith before him.

The next chapter deals with a more thorough understanding of the theological dimension to participation.

CHAPTER IV

PAUL TILLICH'S THEOLOGY AND PARTICIPATION

One could begin in many places in understanding what Tillich means by "participation," since he understands the concept as having many functions. For example, a symbol participates in the reality it symbolizes; a knower participates in the known; a lover participates in the beloved; an individual participates in the destiny of separation and guilt; and, the Christian participates in the New Being of Jesus Christ.¹ All of these functions have as their starting point an understanding of the self as individualized and striving for self-affirmation.

In explaining the interrelationship, or more precisely, the interdependence between individualization and participation Tillich first makes a clear case for the individualized process of all things. He traces the ideas of individualization from Plato and Aristotle to the more refined treatment of differentiation from Leibniz. From the creation story in the Bible he reminds one that God creates individual beings not universals; Adam and Eve, not manhood and womanhood. "Individualization is not a characteristic of a special sphere of beings; it is an

¹Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951), I, 177.

ontological element therefore a quality of everything."²
The function of participation, however, fulfills for man his expression of individualization and ultimately his personhood.

As a participator Tillich refers to man as micro-cosmos,³ which means that in man the world is present in a direct and conscious encounter. Even though he can only participate actually in his limited environment, man potentially is unlimited in his participation in the cosmos. For through the rational structure of mind and reality with the use of language, universal structures, forms, and laws, the cosmos is open to man's participation. It is through these universals that microcosmos man becomes universal, and the remotest stars and the remotest past can be a part of his present participation.

According to Tillich the perfect form in individualization is the "person" who is born in the encounter with other persons. When participation reaches its perfect form, it is through the encounter of persons resulting in communion. Man participates in imperfect form at various levels of life, but his fullest participation comes at the level when he is himself in communion with others. This communion comes about as the individual self meets the resistance of other selves preventing

²Ibid., I, 175.

³Ibid., I, 176.

anyone from becoming absolute.⁴ It is through this resistance-participation-with-others that the self becomes fully developed.

Along with the process of individuation underlying Tillich's various uses of participation, an understanding of the self that strives to be affirmed also is basic. This self-affirmation comes from the structured universe; and as the self participates in the world, affirmation is realized in the discovery of being a part of something from which one is.⁵ At the same time, however, the self does maintain a stance of individuation allowing the self to be separated.

The ideal form of self-affirmation, then, does not come out of an isolated act but through participation in the universal or divine act of self-affirmation. It is in this depth of participation that Tillich points to a fundamental expression of an ontology of courage, and this courage to be is possible since it is participation in the self-affirmation of being itself.⁶ Participation and individualization represent a complementary polarity

⁴Ibid., I, 177.

⁵Paul Tillich, The Courage To Be (New Haven: Yale University Press, 1952), p. 88.

⁶Ibid., p. 23.

that finds its interrelationship to be a basic ontological element.⁷

Tillich describes the participation process as "taking part," and he distinguishes this in three ways: sharing, like a room; having in common, like participating with others in the desire for world peace; and, 'being a part' as in a political movement. In the latter there is identity with a movement in which the participation places the individual's being and the being of the movement as partly the same. In all of these ways of "taking part," there is a partial identity and non-identity which refers to the highly dialectical nature of participation in terms of the shared powers of being.⁸ It is in the affirmation of the power of being in which the self participates--be it a group, a movement, Being such as God--that the self finds self-affirmation as an individual.

This process of individualization and participation is not without threat according to Tillich.⁹ Essentially, this threat is to our individual selves as well as to our loss of participation with the world. Here there is a double threat of non-being: to the individual and to his

⁷Tillich, Systematic Theology, I, 177.

⁸Tillich, The Courage To Be, p. 88.

⁹Ibid., p. 89.

participation with the larger world. It is only in the courage to be that one can "overcome" this threat. Tillich understands human finitude and estrangement as the forces isolating the two poles and thus preventing their interdependency. For it is as a being becomes more self-related that he is able to participate.¹⁰ As man participates through that part of the world-of-persons which makes him a person, the world participates through him in seeking its "personhood."

Both the growth of the individual in his self-affirmation and his participation through encounter with persons take place in the community. Tillich observes that modern America with its high level of participation in the creative development of mankind provides the affirmation of oneself for this growth. One can see, however, that the racial and student unrest in America illustrates a loss of individualization and identity at the expense of participating with the larger community whose values are being challenged.

Of course, Tillich has first-hand understanding of this threat to the individual, as he examines in retrospect the cultural and religious vacuum in Germany prior to World War II. In that situation there was such a threat to the individual that any model which would

¹⁰ Ibid., p. 90.

provide a sense of meaning and belonging to the larger community was quickly followed. Freedom was sacrificed for security; autonomy for certainty; individuality for community; and personality for an absolute symbol.¹¹

Hitler and Naziism were the model and ideology respectively that filled the vacuum. The position of participation became the dominant pole almost completely subduing the expression of the individual self, especially so if the individual belonged to an alien community.

Participation in the larger community stands in need of constant scrutiny, therefore, no matter how righteous the cause, for there is the constant threat to the individual self. This is the risk one takes in his "courage to be." Ironically, it is in the experiencing of the threat of non-being that one becomes aware of his participation in being itself. Tillich sums the dilemma thus:

The courage to be which is rooted in the experience of the God above the God of theism unites and transcends the courage to be as oneself. It avoids both the loss of oneself by participation and the loss of one's world by individualization.¹²

Integral to the grasp of participation and individualization in relation to the threat of being and/or

¹¹Paul Tillich, The Protestant Era (Chicago: University of Chicago Press, 1945), p. 245.

¹²Tillich, Courage To Be, p. 187.

non-being is the significance of Jesus the Christ, the New Being. The Christian participates in the New Being, as it is presented in Jesus as the Christ. In this participation there is included not only forgiveness of sins and participation in the eternal but also the recognition of the Kingdom of God related to all cultural content. This participation centers in the courage to say "yes" in the encounter with nothingness, anxiety, and despair.¹³ Sin to Tillich is estrangement from oneself, from other men, and from the Ground of Being. Christianity is the message of a New Reality which makes the completion of one's essential being possible. As one participates in this New Reality, which makes the essential being possible, he verifies a power from beyond existence. Christ is the place where this New Reality is fully present, because in Him, in every moment, the anxiety of finitude and existential conflict are overcome. Because Jesus was not estranged from himself, from other men, or from the Ground of Being, He overcomes estrangement through faith in His divinity and in His healing power. "It is the power of being conquering non-being."¹⁴

¹³Paul Tillich, "Communicating the Gospel," Union Seminary Quarterly Review, VII:4 (June 1952), p. 11.

¹⁴Ibid., p. 10.

Another ramification of Tillich's understanding of participation in the human experience is his view on epistemology and what it means "to know." Here one can observe that Tillich has made a complete classification of the sciences for his conclusions and has related them to philosophy and theology. Tillich describes in a unique style what this writer feels in the process of intellectual inquiry. This section of the dissertation deals with some conclusions about knowing and the dynamic role of participation for the knower.

For Tillich science, culture, and religion have in their depth a relationship to a reality which is prior to each, and to just accumulate knowledge in these three fields does not insure the discovery of this reality. His conclusion comes after an intense study of the philosophy and methodology of the sciences, and he arrives at a classification which "goes in and through" the sciences to Ultimate Reality.¹⁵ The label Tillich gives to this depth dimension is the living principle or import, which breaks through the whole of reality as a form-creating and form-bursting power. He describes this power as something beyond providing meaning to the system of the sciences.

¹⁵James Luther Adams, Paul Tillich's Philosophy of Culture, Science, and Religion (New York: Harper & Row, 1965), p. 129.

Along with Schelling and Fichte on their "ideas of knowledge," Tillich draws heavily on Hegel and his use of the dialectic principle. Tillich, however, is critical of this principle for its lack of openness and flexibility, and he substitutes thought, existence, and creative spirit for Hegel's thesis, antithesis, and synthesis. It is the tension between thought and existence that opens up the field for the creative spirit, which is the "import" or "living principle" breaking through to the ground of meaning and abyss--the yes and no, the support and threat, the infinite and inexhaustible depths.¹⁶ When this happens in the knowing process, Tillich describes the experience as the 'knowledge' of knowing.¹⁷

As one participates in the knowing process there is a paradoxical dynamic of union and detachment. This means, according to Tillich, that in every act of knowledge the knower and that which is known are united. It is, however, a peculiar union in that it is a union through separation. "In order to know, one must 'look' at a thing, and in order to look at a thing, one must be at a distance."¹⁸ This unity of distance and union is for Tillich the ontological problem of knowledge.

¹⁶Ibid., p. 152.

¹⁷Tillich, Systematic Theology, I, 71.

¹⁸Ibid., I, 94.

More important in the union and distance factor in the process of knowing is the insight through knowledge makes possible transformation and healing by reuniting the past and the present. This is most vividly seen in psychotherapy, when a patient gains "union" with his past but is able to keep it a "distance" in dealing with the present.¹⁹ True participation in knowledge, therefore, does more than fulfill a want; it can serve to transform and to heal.

One of Tillich's criticisms of science is that it maintains too much distance and remains "outside" its object. This writer would include this criticism to be true generally for all educational disciplines. Even though there is undoubtedly value in the pursuit of objective and immediate knowledge, the quality of understanding is poor to the degree this objectivity keeps its distance. Tillich suggests a tension must be present in the knower's attitude between that of immediacy and distance. He labels this attitude existential, which calls for the knower to be passionate and convicted in his knowing.²⁰

To describe this kind of knowing Tillich borrows the concept, Geist, from Fichte. Geist, or spirit,

¹⁹Ibid., I, 96.

²⁰Adams, op. cit., p. 126.

combines knowledge with reason, passion, conviction, decision, and creativity.²¹ It is in this concept of Geist that one grasps the full meaning of Tillich's understanding of knowledge. The desired outcome of a truly participatory education is also contained in this Geist.

Tillich's meaning of participation in knowledge becomes clearer with a fuller grasp of his use of "understanding" in knowledge. When one understands he is "inside" the object being understood, and this Tillich describes as "feeling the pulse of a dynamic reality in both object and subject."²² His use of the term "understanding" is stated even more succinctly in the following:

Its (understanding) literal meaning, to stand under the place where the object of knowledge stands, implies intimate participation. In ordinary use it points to the ability to grasp the logical meaning of something. Understanding another person or a historical figure, the life of an animal, or a religious text, involves an amalgamation of controlling and receiving knowledge, of union and detachment, of participation and analysis.²³

Although Tillich does not minimize the place of reason and objectivity in knowing, he is clear about their insufficiency in dealing with ultimate questions. To clarify this point, he makes a distinction between controlling and receiving knowledge.

²¹Ibid., p. 127.

²²Ibid.

²³Tillich, Systematic Theology, I, 98.

Controlling knowledge is objective knowledge determined by detachment. This is most clearly seen in technical reason. The subject and the object are united for the purpose of control of the object by the subject. In this process the object is a thing without subjective quality and with no chance to respond to the subject.²⁴

Receiving knowledge involves emotion as the agent between subject and object making a union possible. Participation, as Tillich uses the term, is an emotional transaction with reasoned detachment playing a secondary role.²⁵ The important and subtle distinction between these two forms of knowledge is that the inclusion of emotional participation in receiving knowledge allows for a union between subject and object. Without the emotional element serving as the vehicle there is no real cognitive assimilation of the content. There is a place for the rational consideration and verification of the content with critical coolness, but it is the emotional element that sinks the shaft deep in the learner or knower causing change in the total personality.²⁶

In considering almost any content of knowledge it is apparent to this writer that there is a level of knowledge which is mysteriously present. This is

²⁴Ibid.

²⁵Ibid.

²⁶Ibid., p. 109.

especially true when one exhausts all his intellectual tools in trying to discern the truth, and there remains certain qualities such as values, meanings, and ideas which are unreachable.²⁷ Tillich, however, challenges one to participate at a different cognitive approach to reach these qualities, and it is this different approach which is at the center of his epistemological understanding. To truly participate, however, at the "different cognitive approach" one must appreciate through study the full range of all the sciences and their inter-relationship.

Tillich makes a division of all knowledge into sciences of thinking, empirical existence, and the cultural sciences. All three of these divisions inter-relate in the knowing process, but in the cultural sciences (spirit) one recognizes both a dependency on the other two and an autonomy in its own right. It is in the cultural sciences--art, law, philosophy and theology, ethics and metaphysics--"which point beyond thought and existence and also beyond themselves to a theonomous ultimate."²⁸

The cultural or spirit sciences, therefore, provide for spiritual acts through which elements of thought and existence find their form as cultural creation. It is

²⁷ Ibid.

²⁸ Adams, op. cit., p. 134.

also in the realm of the spirit where meaning is fulfilled and freedom is expressed. To this writer, Tillich reaches the apex of his "idea of knowledge" because here he over-arches his three divisions of the sciences with a dynamic, spirit-bearing Gestalt idea.²⁹ In interrelated fashion thought, existence, and cultural sciences point to the infinite and the unconditional, and all three are involved in the life of the spirit. It is to the method of the cultural sciences, the metalogical method, that one must turn to unite the ideas of knowledge with the "living power of meaning," the metaphysical.

The metalogical method represents the fullest form of participation, as the method combines logic to satisfy the thought forms and metalogic to satisfy the actual meaning or import.³⁰ The essence of the metalogic is that it intuitively grasps the irrational aspect of existence--epistemological, aesthetic, ethical, religion--into the logical form, the thought-form. In so doing this metalogical method attempts to avoid the dual hazard of trying to explain reality as totally rational (panlogism) or destroying all rational form (alogism).³¹

As the metalogic method seeks through the cultural sciences to transform thought and existence into a

²⁹ Ibid., p. 144.

³⁰ Ibid., p. 148.

³¹ Ibid.

fulfillment of meaning, one can observe Tillich confronting reality in its depth, power, and meaning. This is participation at its fullest, as thought and existence find meaning in the metalogical method. It is here also that one recognizes the paradoxical element of the spiritual act as the focal point of the immanent and the transcendent.³²

For Tillich the element of "greatness" breaks through in the metalogical method amidst a world of haphazard relativism and/or static, rational forms. The following capsulizes just where the metalogic fits into the larger understanding of Tillich's system of reality:

By metalogic the rational, shaping, structural, form-bearing elements and the irrational, living infinite element, the depth and the creative power of all reality, are brought into dynamic and mutual relationship. Through the metalogic method Tillich apprehends the 'unconditioned content within the conditioned forms.' In other words, Tillich's philosophy is a philosophy of paradox: it affirms the paradoxical immanence of the transcendent.³³

This description of Tillich's understanding of reality at its various levels assists this writer in justifying participation in the educative process. The next section deals with the historical development of "knowing" in general and religious education.

³² Ibid., p. 149.

³³ Ibid., p. 155.

Tillich views the primary concern of education to be the sacred depth of things which cannot be reached directly with scientific reasoning and technical tools.³⁴ To be more precise, Tillich's theonomous³⁵ word for education is "initiation," or, terminus ad quem, the "where to." He criticizes secular culture for having lost this meaning emphasizing instead only the terminus a quo, or, the "where from." It is this initiation factor in education which focuses on the sacred depth of things; and it is, therefore, initiation which must precede mere objectivity.

Since the Renaissance period, Tillich observes that there have been three basic aims in education: technical, humanistic, and inductive. The ideal of all human potentialities both individually and socially, according to Tillich, comes out of the Renaissance with its humanistic aim of education. In the humanistic aim the roots were not intended to be in human arrogance but in basic religious experience, or, the presence of the

³⁴Tillich, The Protestant Era, p. 65.

³⁵theonomous: As contrasted from heteronomy and autonomy, is a principle or law that fulfills the law of one's own being by uniting it with the ground and source of all being.

infinite in the finite. It is through education that this experience of the infinite in the finite is actualized.³⁶

During the nineteenth century, however, the technical ideal prevailed subjecting the humanistic aim to itself. This was a period of intense nationalism, and cultural creations of the past were a means for education with little or no focus on a spiritual center. The focus was on educating for good citizenship combining all the educational aims with induction into the national spirit and its institutions, training in general and special skills, and mediation of the cultural goods of past and present.³⁷

Tillich places the emphasis on induction as the aim and function of religious education. It is through the induction aim in the modern period, similar to that of the Medieval ideal, that transcends social and national boundaries. Induction directs the learner to the ultimate aim of education: initiation into the mystery of human existence. So for Tillich induction is directing the learner to the "where to" through an interpretation and a participation in the life and symbols of the faith.³⁸

³⁶Paul Tillich, Theology of Culture (New York: Oxford University Press, 1959), p. 147.

³⁷Ibid., p. 149.

³⁸Ibid., p. 150.

Tillich does not, however, dismiss the value of the humanistic aim for religious education, as he suggests there be a relation between the ideals of inductive and humanistic education. Traditionally, there has been a feud in religious education with the humanistic aim, but Tillich feels their reconciliation is at the heart of the conflict. For the humanist the beginning point is with the most radical of all questions: the question of being--personal and general. For the religious educator, he must also discover and be aware of the existentially important questions which are alive in the minds and hearts of his pupils.³⁹

Tillich views the radicality of humanism with its intense questioning spirit to be in positive relationship with biblical and protestant tradition. As the church school inducts pupils into the symbols and realities of the Christian faith, that same church school must remain aware of the fact it has accepted the humanistic principle by identifying Jesus as the Christ with the Universal Logos, the creative structure of everything that is. It is summed up by Tillich:

The inducting education of the church school can and must include the principle of humanist education, the correlation between question and answer, the

³⁹Ibid., p. 154.

radicalism of the question, the opening up of all human possibilities, and the providing of opportunities where the pupil may develop in freedom.⁴⁰

Of course, there is great risk and doubt in this radical questioning, and the history of the great personalities in Christianity attests to the courage-in-faith necessary for such radicality. There is also another task for religious educators, as Tillich points out, and that is the hermeneutical task of transforming the primitive literalism of religious symbols into a meaningful conceptual framework for modern man without destroying the power of the symbols.⁴¹ This represents a major problem for the church school, but it is more than just a problem of a particular education aim; "it is the problem of the relation of Christianity and culture generally and Christianity and education especially."⁴² To assist in getting at this problem, the understanding of what it means to participate in the ground and mystery of being must next be examined.

On a more practical level Tillich teaches that communication is a matter of participation.⁴³ In order to do this, however, the one doing the communicating

⁴⁰Ibid., p. 155.

⁴¹Ibid.

⁴²Ibid., p. 156.

⁴³Tillich, "Communicating the Gospel," p. 6.

needs to participate in the existence of his hearers. In communicating the Gospel, Tillich criticizes that too often answers are given before questions are heard. In more precise terms, Tillich asks, "Are questions being asked which the Christian Gospel is the answer?"⁴⁴ Because in our country participation is too easy, Tillich suggests to "see" the structures of anxiety, guilt, and conflicts one must withdraw and non-participate. He means by easy participation one is too much "of this world" having only weak weapons to resist this participation; to communicate the gospel one needs to be apart to "hear" the questions in order to give the answers.

The questions of ultimate concern come out of concrete situations threatening our being. In fact, there is "nothing that can be of ultimate concern for man which does not have the power of threatening and saving our being."⁴⁵ And Tillich further states that without some participation in the object of one's ultimate concern, it is not possible to be concerned about it.⁴⁶ The key to this participation is faith, for without participation

⁴⁴Ibid.

⁴⁵Norman Young, "Some Implications in Tillich's Theology for Christian Education," Religious Education, LX:3 (May-June 1965), 16.

⁴⁶Paul Tillich, Dynamics of Faith (New York: Harper & Brothers, 1957), p. 99.

there is no faith. It is through Tillich's method of correlation that one explains the contents of Christian faith through existential questions and theological answers in mutual interdependence.⁴⁷

Tillich refers to Jesus' example in his presenting the Beatitudes during which he takes the people where they "are" in their asking for the Kingdom of God. These situations are ones of existential conflict in the very depths of human existence of longings, of anxiety, and of threatening despair, death, faith and guilt.⁴⁸ There must be a participation in their concern for those desiring to communicate some transforming and healing message. This is done by sharing in their concern without becoming completely identical with them. In other words, there must be a double attitude taken to undercut the complacency of those who assume that they know all the answers and are not aware of their existential conflicts.⁴⁹

Whatever the form of the answer, they all have one commonality: the Christian message is the message of a New Reality in which one can participate and which gives one power to take anxiety and despair upon oneself. Christianity is the message of a New Reality which makes

⁴⁷Young, op. cit., p. 232.

⁴⁸Tillich, "Communicating the Gospel," p. 7.

⁴⁹Ibid.

the fulfillment of our essential being possible through the law of love. To do this one must feel he has been accepted, then one can accept himself. In this process is salvation (healing), as the illness of estrangement is overcome. Christ is the "place" where the New Reality is completely manifest, because in Him, in every moment, the anxiety of finitude and existential conflict are overcome.⁵⁰

Participation in the life of the New Reality verifies the power that comes from beyond existence. Christ is the "place" where the New Reality is completely manifest; and the church is the community of the New Being where people express a New Reality by which they have been grasped.⁵¹ This power of the New Reality, which is Christ and which was prepared in all history, moves especially in Old Testament history on into the modern period. The church is the place where an act of love overcomes the demonic force of objectification. Here one can do a double thing: withdraw from and attack the situation. Here the New Being is real; the place where one can go to introduce New Being into reality.⁵²

⁵⁰ Ibid., p. 10.

⁵¹ Ibid.

⁵² Ibid.

The meaning of Divine Being is from the point of view of the New Being the Ground of Being, and, therefore, the Creator of the New Being. Out of this Ground one can get courage to affirm being, even in a state of doubt, even in anxiety and despair. This represents a new approach to God through the participation in the New Being. There is, however, an inevitable tension between the faith necessary for participation and separation, between the faithful one and his ultimate concern. Tillich is very emphatic in stating that there is no faith without participation.⁵³ Exactly how this is to take place in the church is the next consideration of this dissertation.

⁵³Tillich, Dynamics of Faith, p. 100.

CHAPTER V

A MODEL FOR A PARTICIPATORY EXPERIENCE

The original question of "why" participation makes a difference in one's educational experience has been theoretically answered in the chapters on the psychology and theology of participation. How one designs a model for these participatory experiences is the task of this chapter. The vital concern of the whole model, however, is whether any changes do occur in the participants as a result of the experience. The following is the procedure, substance, and evaluation for such a model.

As part of their preparation for working with youth in the church, a group of adults agreed to be the participants in the model. There were seven adults involved ranging in ages from nineteen to twenty-five. There were two married couples and three single members other than this writer in the group. Attendance was regular for each of the seven group meetings; however, one of the original members dropped out because of a work conflict. The participants were told that the model was designed on the basis of a "progressive participation" involving a number of experiences. The most intense experience, the final one of the training period, was to be an "urban exposure" into the city of Los Angeles.

A text, On Becoming Human,¹ was used as a resource for reference as the group encountered the various issues in their experiences with the youth and each other. In connection with the text, there was not any strict coordination between a particular "passage" or chapter in the text with a particular event involving the youth or the participants. There were, however, pertinent references made to the content in the text along with elements of the faith as they were "heard" in the interaction.

The expectations and goals for this participation model were to create through certain experiences an emotional climate and attitude in preparation for youth leadership and self-directed learning. The bulk of the training for this consisted of group interaction over personal, human issues each encountered from week to week, role playing, laboratory sessions, and reflections from a twenty-four hour urban exposure.

This writer's premise on learning is that the removal of emotional barriers in a classroom facilitate not only the grasp of content material but also the desire for self-directed learning.² In this group of adults the goal

¹Ross Snyder, On Becoming Human (Nashville: Abingdon Press, 1967).

²Carl Rogers, "A Plan for Self-Directed Change in an Educational System" (La Jolla, Calif.: Western Behavioral Science Institute), p. 1.

was to experience and to feel emotional barriers lowered and to have the subject matter content take on new meaning. At the end of the seven group meetings there appeared to be progress in the group's relationships. (see Appendix E) Even though there was no testing of subject matter before and after the experience, it appeared traditional, theological terms took on an entirely new depth of meaning. The term, salvation, for example, came to mean healing and transformation, as the participants in their openness and honesty began to understand what Tillich means about the past and the present being both united and at a distance to transform and heal.

A weekly journal was kept by this writer, and each session was tape recorded for future reference. To supplement the pre-arranged training sessions, which were designed to encourage participation, each member of the group was already involved in the on-going youth program. This made it possible to concretize the development of any theory about group relationships or areas of human-theological issues within the actual youth program.

A resumé of the group's events and interactive highlights kept in the journal indicates to this writer there is a progressive development toward greater acceptance, awareness, goal integration, and

interdependence³ within the group and in relation to the larger youth group. The journal also reveals the training group proceeding from dealing with human issues "out there" to the issues in the "here and now." The taped sessions reenforced this trend with an added indication through the feeling tone heard in the voices. Each session is designed to increase the participatory level; nevertheless, there is a certain "leap of faith," for the whole project centers on whether changes do occur in the participants to indicate learning took place.

More time and instruction were needed for a scientific evaluation, which would have more precisely indicated the differences, if any, participation affects in an educational experience. Because this writer did not attempt formal tests and measurement the evaluation of changes was done by observation, the journal, tapes, and attitudinal forms. Since the completion of training sessions, another indication of real changes has been the participants' on-going involvement with the youth program and their personal growth.

The group was presented with the priority in their working with youth and each other to look for and deal

³Jack R. Gibb, "Climate for Trust Formation," in Kenneth D. Benne, Leland P. Bradford and Jack R. Gibb (eds.), T-Group Theory and Laboratory Method (New York: Wiley & Sons, 1964), p. 288.

with the human issues. Human issues were defined as those instances where one could discern growth or maturity was taking place or being blocked. Categories of growth and maturity used as criteria were the six described in the text: caring and feeling deeply; choosing, deciding, and truth; being with and for people; understanding; freedom; and, being a truth.⁴

The discussion in the group over these issues was almost immediate, as every member related one example where he had seen or heard this struggle for humanness taking place. The next task in the group to fulfill the goals of the "participation model" was to not only recognize the situation of human issues at the time but also to grasp the opportunity of relating some meaningful concepts on the dynamics for change to the individuals involved. Some of these concepts began to evolve in the training group's interaction.

For example, it was discovered when there was dissatisfaction and conflict within the group either over ideas or feelings between persons, the participatory level of the entire group rose. As group members in an atmosphere of trust and openness began to resist one another, they also began to see each other as "persons."

⁴Snyder, op. cit., pp. 20-73.

The possibility of threat to one's being was there, but so also was the possibility of human and divine acceptance in the discovery of the other person "as he is." In the encounter there were many questions about one's whole existence and meaning-in-life; and, consequently, communicating that one was not cut-off from himself, others, and God became an integral part of the group process. These were also the moments when the desire for change seemed most evident and learning was enhanced.⁵

That individual participation is greatest in a group when one is engaged in conflict over ideas, authority, and/or feelings can readily be seen in any classroom where conflict arises. The opportunity for learning seems unlimited.

Whenever a pupil is in a situation where he might learn something which goes against a view of himself to which he is strongly committed, his defences will come into play even if such learning might potentially improve his way of life. For this reason learning something that really makes a difference to oneself, in the sense that there is a revision or change in the self-concept, is likely to be painful. Some of the most valuable learnings are most painful.⁶

⁵Kenneth D. Benne, "From Polarization to Paradox," op. cit., pp. 222-223.

⁶Arthur T. Jersild, "The Self and Its Functions," in In Search of Self (New York: Bureau of Publications, Teachers College, Columbia University, 1952), p. 6.

Another discovery from the group experience, particularly using a role-playing situation (see Appendix A) was the relationship of authority to the feelings of acceptance and rejection. By participating in an actual case of risking acceptance or rejection one becomes aware of the interpersonal dynamics of learning. In this situation the difference is between freely initiating ideas and critical questions, or, suppressing creative thought out of fear. The feeling could be theologically interpreted as the difference between being (acceptance) and non-being (rejection) if one relates his existence to the Ground of Being--God. It is this type of depth that the "participation model" produces during the learning process.

One of the more unstructured means of participation which occurred during the model's group experience was the period of general, miscellaneous conversation. This situation is often very chaotic and disjointed, but if the teacher is a good listener, it is an excellent time to "hear" issues and meanings being discussed. There seems to be a psychological reason for this to happen, because participants use the noise of general, unconnected talk to cover real conversation or depth concerns.

Another form of growth experience for the group was to participate in real participatory confrontation

with judgment and the consequent redemptive process. This confrontation occurred while the youth group had almost maximum freedom in terms of supervision, authority figures, and program development. The result was a misuse of the freedom which threatened the existence of the other youth's freedom and the whole program. The ensuing action resulted in at least a hoped-for change in the attitude of the offender within an atmosphere of love and acceptance. It was a very intense situation in which peer relationships were at stake for all concerned.

In realizing that salvation means "to heal," all the group during this training period testified to observing this process happening in their participating. Also, in this healing process it was observed that the "old" selves were disappearing and "new" selves being reborn. In other words, there was an obvious change taking place in the life styles of individuals that indicated growth. One example was almost classic, as three young persons found themselves in deep trouble after violating the law. The moment of truth occurred with their "confession" and the larger group's subsequent judgment and acceptance. The young persons responded with genuine humility without humiliation and a desire to change, as they perceived and received the larger group's judgment and acceptance. From this experience the life-styles of

the three persons changed remarkably in terms of openness, concern for others, and service to the church.

The model combined modified group experiences discussing ideas and concepts about youth, the Christian faith, and the social issues. At another level this training group participated in sensitivity or T-Group experiences using a variety of program devices to intensify interaction. All of these varied forms of group dynamics were spaced for a gradual involvement of interpersonal relations. Since no one in this particular group had ever experienced an intense encounter group, it was this writer's judgment as trainer not to move too fast.

It was apparent how the listening level rose to receive subject matter whenever a pertinent interpersonal event took place that involved the emotional and feeling selves. One of the most intense of this sort involved a youth meeting between hostile factions within the group. All the trainees were present and saw the real possibilities for interpreting the meaning of the interaction as judgment and what followed as grace and reconciliation. There was not, therefore, the need to artificially develop a group experience through a program device for learning situations; real life situations served quite well as long as awareness was there.

The most intense and participatory event for the training period was the exposure to the inner-city (Los Angeles). A complete resumé of this exposure is reprinted in the Appendix (D). The experience the adults gained from the "urban plunge" made possible a more meaningful experience for the youth on their subsequent "plunge."

The key to this model is the process of developing as a group with a high participatory level enhancing the learning capacity.

Its genius lies in the deep involvement and expenditure of energy called forth by its unstructured nature coupled with a process of inquiry, action, and evaluation.⁷

Observing the final evaluation form (see Appendix E) of the model group referred to in this paper, the over-all rating for these areas was high.

Even though not a new learning concept, the difficult barrier is to understand the chief trust is in the processes of learning and not in the answers, knowledge, methods, or skills. The major purpose of this model would be to help individuals to learn how to learn in the areas of self-understanding and relationships with others. Carl R. Rogers expresses the purpose thus:

⁷Leland Bradford, "Membership and the Learning Process," in Benne, op. cit., p. 204.

A way must be found to develop, within the educational system as a whole . . . a climate in which innovation is not frightening, in which the creative capacities of administrators, teachers and students are nourished and expressed rather than stifled. A way must be found to develop a climate in which the focus is not upon teaching, but on the facilitation of self-directed learning.⁸

If these processes take place--and hopefully there was a degree of this in the model, then learning how to learn and how to give help all led to growth in a third area: growth in effective group membership.⁹ Here, the participant not only gives and accepts influence but he also creates the climate that encourages mutual problem-solving and the machinery to make it happen.

A look "inside" this process, which teaches to live with and to initiate change, indicates two basic dimensions: that of providing situations for the learner to test the reality and depth of his conscious dissatisfaction in which he may find realistic causes or not, and that of providing situations to face up to these dissatisfactions which are newly discovered.¹⁰ There follows opportunities to test consistent action, to change direction and the style of that change, and to reflect and to evaluate the effectiveness of the new

⁸Rogers, op. cit., p. 1.

⁹Benne, op. cit., p. 215.

¹⁰Ibid., pp. 36-37.

behavior. Of course, this does not happen without some resistance, as this writer discovered in the training group.

Barriers to learning and change take many forms. There is the tendency of seeking early, easy answers. Usually this could be seen when the group thought the barrier was purely intellectual, and they attempted to answer problems accordingly. Or there can be a great fear, which our model group discovered in confronting the sexuality issue of the city. Here the fear resulted in moving from the familiar to the unfamiliar experience. Others might include individual compartmentalization, insecurity, fear of being open with others, lack of skill, inability to conceptualize structures for change, defensiveness to change, and the inability to connect theory with real life. Each individual in a given learning experience manifested more or less all of these barriers. The crucial condition for the learning of all members in a teaching situation was the relationship among their peers.

This writer's function in the model consisted largely of four interdependent roles: observer, facilitator, participator, and interpreter. As an observer it was necessary to objectively view the progress of the group in terms of their quality of participation with

youth and with each other. A continuous written and taped account of the progress was maintained, and from this a direction was indicated for the role as facilitator. This role consisted of planning and preparing new learning experiences for the participants on the basis of their "readiness." Within the group meetings the facilitator must, if necessary, stimulate the interpersonal dynamics as well as accomplish the particular objectives for that meeting. He must also be a participator himself by revealing his ideas and feelings without dominating the interaction. As a participator there is the opportunity to get the "feel" of a particular experience which identifies him with the other participants and enhances his communication as an interpreter. This role calls for the unique insight of the minister to interpret both theologically and psychologically the meaning of the participatory events. All of these roles represent a cyclical process rather than a sequential one, and the "person" must never be subordinated to any given role.

On the basis that growth as a process of learning was a desired outcome of this model, it was a process considered to be continuous and open-ended. Measurement of these processes were based on four criteria of growth:¹¹ (1) Acceptance in terms of membership,

¹¹Gibb, op. cit., p. 288.

acceptance of self and others, and group growth and supportive climate; (2) Data in terms of decisions, awareness, communication and feedback; (3) Goals in terms of productivity, directionality, and group integration of goals; (4) Control in terms of organization, interdependence, and participative action. The major evaluation of this model was determined on these four criteria.

It has long been the belief of this writer that learnings are most effective when they were instilled through some intrinsic reward system. The conditions for such a system are in an atmosphere of self-trust and acceptance with a spontaneous give-and-take of feeling and perceptual data. Most important of all, this reward system is at its intrinsic best when the learner has maximum control over his own participation in the process.¹² This model would disband all old forms of reward such as grading, substituting in its place the interaction of the group as an interdependent body willing to reach out to the other participants in their "successes" and "failures."

The most troublesome area in this entire model is the integration of subject matter (history, English, mathematics) into what has been thus far described as

¹²Ibid., p. 309.

T-Group,¹³ sensitivity, or encounter group experiences. Traditionally, the function of all education has been to pass on information, skills, and knowledge about the past and present letting this information be the foundation for the student in dealing with the future. Paradoxically while there has been an increase in business and industry to study "human relations," school children have been forbidden such learnings because it is not subject matter. Many still feel that human relations education belongs only in the home or some social agency, and even dismiss its importance because it is somehow irrelevant to our "national survival."¹⁴

The "subject matter" for a T-Group is the analysis of the social phenomena that is taking place in a face-to-face situation.¹⁵ One of the areas of learning in a T-Group is an increased awareness to emotional responses and expressions in the learner and those around him. Another area is the greater ability to perceive and

¹³T (training) Group is designed for learning motives, feelings, and life styles in dealing with others by locating the barriers to a full and autonomous relationship. With the help of others in the T-Group a new self-image is actualized. Kenneth D. Benne, Leland P. Bradford, and Jack R. Gibb, "Two Educational Innovations," in Benne, op. cit., pp. 1-2.

¹⁴Matthew B. Miles, "The T-Group and the Classroom," in Benne, op. cit., p. 453.

¹⁵Ibid., p. 453.

to learn from the consequences of the learner's actions. The medium through which this is done is the attention to feelings and "feedback" of the learner and others. From here there is a redevelopment of personal values and goals through confrontation and acceptance with the articulation of concepts and theory integrated as tools to link personal values and goals to action consistent with the learner's inner attitude and his social situation.¹⁶

The growth of the individuals in the group and the growth of the group itself is a cyclical process with the areas of learnings repeated in an on-going process.

"Growth lies not in ultimate 'solutions' but in the readiness to face up to basic problems and in the improvement of methods by which the group approaches them."¹⁷ A teacher in such a process no longer, as in the traditional model, transmits just subject matter content; he focuses on the process which leads to self-directed learning. The teacher's subject matter content, therefore, is not the "end" of the teaching process; the content serves as a resource for the process. The goal of education in this process model would be to develop individuals who are open to change, who are flexible and

¹⁶ Benne, op. cit., pp. 16-17.

¹⁷ Ibid., p. 205.

adaptive, who have learned how to learn, and see learning as a continuous process.

This model differs with the T-Group over its emphasis on a "here and now" group situation and its de-emphasis of content (subject matter). Methodologically and theologically it seemed important to this writer to include content "outside" the "here and now." Methodologically there were convenient guideposts in the content with which to relate the interpersonal dynamics of the T-Group. Theologically, as ultimate questions came out of the group there were supportive, renewing instances in the Christian faith providing hope and direction.

On Becoming Human as a text for the model is pertinent for its similarity with T-Group dynamics, and it focuses on the question of "new" humanness which this writer feels to be the primary quest of our time. If a particular classroom situation in the "here and now" is such to raise ultimate questions, then the answer for Christian education lies in the "there and then" content of the life, death, and resurrection of Jesus the Christ. The student participates in the New Being, Christ, as he bridges the time gap between the "here and now" and the "there and then." This content transcends the transactions between members in the T-Group, and yet the content depends on the quality of the transaction for the ultimate

questions. It is clearly an example of the holy (transcendent) in the profane (immanent).¹⁸ The importance of the timing of the answer and the clarity of the language in the answer cannot be overly-stressed.

Christian education has been guilty of an over-emphasis on "there and then" events which are totally removed from the classroom. The use of "here and now" situations by the students comes only as a means to please the teacher in a disciplinary situation. " . . . it is a rare classroom where the primacy of affect is publicly acknowledged and acted upon."¹⁹

The difference between a classroom and T-Group education lies in the cognitive emphasis of the classroom model and the behavioral emphasis of the T-Group model. Ideally, the teaching process should be a combination--as the model of this dissertation suggests--with attitudinal, value-related, behavioral changes proceeding simultaneously with the cognitive changes.

The assumptions are in such a model that it is to the needs of the whole child, and particularly in behavioral terms, that should be the primary outcome of education. Also, education must clearly recognize man as a

¹⁸James Luther Adams, Paul Tillich's Philosophy of Culture, Science, and Religion (New York: Harper & Row, 1965), p. 149.

¹⁹Miles, op. cit., p. 454.

social being, and operate, therefore, within the process to include the student, his parents, the teachers, the administration, and the official boards.

For a variety of reasons there might be some reservations in the implementation of such a model as described in this paper. This would be true for any level of education--public and private. For example, those who favor a content or subject matter orientation will be anxious that the students are not "learning" the fundamentals. To others the thought of dealing with feelings, hostility, authority, freedom, non-conformity, goals, values, and meaning with and among the members of a given class and school is too threatening. Unfortunately, unless the entire hierarchical structure is involved in such a model--which would mean risking that very structure's existence--then any changes that may take place in the child would be negated by the larger unchanged system.

The use of this model in the church with only the youth and young adults may have only short-lived results, if there is no on-going educational program for the entire church. This writer would recommend a family counseling service to supplement the model for a given church.

I. EVALUATION OF THE MODEL

The objectives of the particular model summarized in this dissertation were to take adults interested in working with youth and to experience with them the conditions necessary to become more human. The content or subject matter for this humanness was taken from Ross Snyder's On Becoming Human: caring and feeling; choosing, deciding, committing; understanding; being with and for others; being free; and being a truth. It was this writer's intention that these adults experience and participate in this humanness in relation to themselves and each other, and this, in turn, would lead to change and practice of some new style of humanness within the group. Then, after internalizing the awareness of a dissatisfaction with the present behavior and expressing it openly, the expectation was that the group could begin to conceptualize what was happening in relation to the Christian faith and church in light of any changes they might be undergoing.

What actually took place in the participants fell somewhat short of this writer's expectations. One of the basic reasons for this is because this writer as group teacher did not feel adequate to handle the intense interpersonal dynamics in order to fulfill the original expectations. In connection with this the model was not

structured to follow-through on particular issues from week-to-week; and with a variety of experiences planned each week, there was not the time to concentrate on these issues in each weekly session. Also, this writer felt this particular group could not progress as rapidly interpersonally as was originally planned.

Other than the taped records, the journal of each session, and an observer as documentation, the primary "measurement" was a survey sheet (Appendix E) to determine what changes, if any, occurred in the participants in relationship to the group. On the basis of the numerical score with any total over "34" meaning slight change, then this project did accomplish some of its objectives.

The criteria for this survey were on the basis of four (4) factors: acceptance, openness, problem solving, and interdependence.²⁰ These four factors were chosen as major criteria because they seemed to be the necessary pre-conditions for fully participating in the process of becoming human. The factors or areas were graded for change in three categories: "no change at all," "only slightly changed," and "very apparent" change.

Areas showing "no change at all" or "only slightly" were: intrinsic reward as motivation over external

²⁰Gibb, op. cit., p. 288.

forces; very little if any feeling of interdependence in the group; a feeling of little intimacy within the group. The most prominent of the areas that was graded low was the absence of the willingness to display open hostility and deal with it.

The areas showing "slight" to "apparent" change were: trust, acceptance, free expression, sense of belonging, openness, spontaneity, freedom of movement, awareness of feelings, personal identity, comfort with open structure, and relevancy to the total self. In the opinion of this writer these were the areas that were vital to have change in order to move on to those of interdependence, intimacy, and hostility.

The areas showing "apparent" change were: a combined effort at problem-solving, trainer's openness and climate for spontaneity, and an increase to be with and for people. One thing is puzzling in the comparison between these areas, and that is that where there is a low grading on interdependence, intimacy, and display of hostility, there is this apparent change in problem-solving, openness and spontaneity, and an increase to be with and for people. A follow-through for this group is necessary to uncover this mysterious contradiction.

In addition to facilitating change in those areas where there was little or no change, the group follow-

through is to also consider the methods, skills, and meaning for new behavior. This would include the practice and testing of that behavior. This writer regrets that very little time was spent in focusing in on the actual change taking place in individual members. The trying out and testing of new behavior could have given the entire group the opportunity to repeat the cycle of openness, trust, and communication.

Also, there was very little time reflecting on the meaning interpersonal changes has with regard to the Gospel and the Church. Integral to this whole process of participating in these particular factors of acceptance, openness, problem-solving and interdependence are the pre-conditions for asking the questions of ultimacy, meaning, and faith. These questions are raised out of the depth experiences encountered in the process of this educational model.

As it is, the trainees are at the "teachable moment," or, when it appears to this writer, that their individual selves are ready to achieve the task of discovering the Christian meaning to their experience in the group. This judgment, therefore, shapes this model as one which structures its initial "content" heavily in favor of a T-Group, sensitivity, and/or basic encounter style, even though relevant reflection takes place at any

time the trainer hears ultimate questions being asked. A separate section follows which describes some learnings derived from the model.

II. LEARNINGS FROM THE MODEL

The original purpose of this dissertation was to present the "why" and "how" participation enriches an educational experience. After completion of the theoretical and practical aspects, the main learning is that participation involves the total person in a question-answer dialogue of deep and ultimate significance. The dialogue concerns the student's self-understanding and his relation to others and to God. The specific learnings from the model are now presented.

In its variety of participatory forms, the model provides the learner with the opportunities to reveal "where he is" in relation to himself, others, and the larger world. The expectation is that "questions" concerning doubt, threat, despair, conflict, separation, and/or nothingness will be revealed in an atmosphere of trust and acceptance. In this awareness of his predicament and dissatisfaction, the learner seeks "answers" for self-affirmation from others and from God.

At all times, there is freedom for the participant in this model NOT to reveal or to question "where he is,"

as there are no intended gimmicks for manipulative persuasion in arousing dissatisfaction. When all participants including the teacher, share in each other's existential situation, there is a sense of truly understanding, i.e. "standing inside," the other in the personal depth of his situation. There are moments in this model when that level is reached, and it is precisely here that communicating the "answer" is most timely. The "answer" comes in the form of a genuine acceptance from the others in the group and from the communication that Jesus the Christ represents the New Being in history overcoming existential separation and finitude. It is at this point, as Tillich describes the process, that man chooses for or against his participation in Christ, the New Being. The experience from the model is that not all participants reach this level and certainly not all together. Also, anyone leading a model of this sort must discern through sensitive listening and non-verbal clues when the "questions" in the participants are there, and more importantly, when the participants are ready to hear in appropriate language form the Gospel's relevance to the situation.

The process just described suggests to this writer many of the traditional theological concepts; however, they are translated in new forms. As one "sees" his situation (judgment) and verbalizes (confession) his

dissatisfaction, there follows the desire to change (humility-repentance). When one participates (faith) in the New Being (Jesus the Christ), he is freed (Gospel) from his estrangement (sin) and is made "whole" (salvation). His new life style is transformed (rebirth), and he finds reassurance and direction in the New Reality (church community of Christ). In this model, these concepts come out at various times, particularly when the participant is totally involved, i.e. role play, urban exposure.

Although content transmission was not the primary objective of this model, there were periods when biblical material was used to give meaning to a particular participatory activity. For example, during a laboratory session with youth (Appendix C) the adults and youth acted out non-verbally how they would describe an ideal "group." One of the skits illustrated the intensity of individuals to belong to a redemptive group, and the concern of those in the group to find those who seek to belong. Here there was biblical reference to the parable of the Lost Sheep (Matthew 18:10-14). Another skit illustrated the struggle to maintain individuality while participating as a person in the group. References were made to the temptation of Peter (Matthew 26:69-75) and to the Crucifixion of Jesus (Mark 13, 14, and 15).

The primary objective and learning here is the union of the content material (object) and the student (subject) in an emotional and intellectual dynamic. The participant student has a personal stake in the situation and its meaning in terms of his feelings, ideas, and action. Here is an example of what Tillich means by receiving knowledge,²¹ as the dynamic creates the "teachable moment" for the content material via an emotional medium. Within this union of subject and object, the knower and the known, biblical content provides both union and detachment, as one reflects on the universal meaning of a particular event or situation.

Methodologically, this model presents emphases which greatly complement the particular theological content. For example, using Snyder's categories of humanness as the content, the participants dealt with these categories as they happened or did not happen in a structure for the "here and now." This not only meant as designed just in the classroom, but also wherever these categories were manifested: work, school, hallways and doorways, coffee house, or even the street. This does not mean slighting the theoretical background and understanding of

²¹Paul Tillich, Systematic Theology (New York: Harper & Row, 1951), I, 98. Supra, p. 54.

these categories, in a classroom setting; it does mean taking the God of history seriously as He acts in the present struggle and pain of man "becoming human." This is consistent with Tillich's understanding that revelation and salvation are correlative in their interaction.²²

Contrasted with traditional class settings where control and structure are the primary concerns to facilitate subject matter, this model is more unstructured and less controlled. The learning from this is the maximization of freedom in which the "here and now" can show itself in the behavior of the individual class members. Even though there is risk to whatever control or structure is needed to prevent chaos, real existential, human issues arise allowing the content to inform the students "where they are." Control, structure, the past, subject matter all become means to an end: the issues in the "here and now." A further learning as a cautionary word is that each class has different levels of handling freedom responsibly, so each class should be evaluated to determine the degree of freedom and/or control necessary for optimum learning.

One fundamental learning from the theory and model for educational participation are the various dimensions

²²Ibid., I, 144.

of "participation." For example, in a group or role play experience, the space dimension can be seen in the learner's outward bodily and facial movements. At the same time there is internal emotional and intellectual "movement" or involvement. Participation as an individual thing creates tension for one's participation as a group member, because there is what Tillich refers to as a double-threat to one's essential self, or being.²³ This is an ontological dimension of participation, for the participant risks either his individuality or his social identity in his living experiences. This dimension in the model was evidenced in a role play situation over the issue of acceptance/rejection (Appendix A). This also occurred during the laboratory sessions and on the Urban Plunge (Appendices C and D). Finally, there is a time dimension demonstrated in which the learner senses the impact of both the past and future in the fullness of the present. The past for the learner in Christian education not only informs him of his personal and social heritage but it also serves to free him from his present existential predicament for his future "becoming." Essential to this kind of dynamic and living understanding of history is the acceptance by faith of Jesus the Christ as the one

²³ Paul Tillich, The Courage To Be (New Haven: Yale University Press, 1952), p. 90. Supra, pp. 46-47.

who closes the gap between God and man for those who participate in Christ.

One very important learning from this whole process of participatory education is the model serves only as a medium for the act of God through the Holy Spirit. Just as the model cannot manipulate the learner into participating, the model and the theory behind it cannot manipulate God's action in it. It can only provide the opportunity and channel through which the mystery of God's grace takes place. The model cannot do this for the learner, as the model only facilitates and the learner hopefully cooperates in full participation allowing God's grace to occur.

CHAPTER VI

CONCLUSION

For this writer the use of participation in Christian education has become a standard means of evaluating the educational process. This is done by evaluating the individual student's participation within the group, and also the entire group's level of participation on the basis of personal interaction, intellectual probing, and social involvement. It is very important that the teacher is an active participant as well to complete an adult-student transaction.

There are shortcomings in the suggested use of participation in this dissertation, particularly in the model. For example, there should be far more extensive consideration given to aesthetic participation. This would certainly include all the arts and particularly music, drama, and the film. It would also include an entire area related to participation in symbol and myth. One other omission is the lack of any extensive content, as the emphasis is primarily on the interpersonal conditions of participation. This indicates this writer's personal criticism of the church: it does not facilitate the hearing and speaking of questions; and it is too ready to give answers.

Finally, there can be far more done to develop action models of participation with regard to social structures. This dissertation leans toward a clinical model, which in this writer's judgment is the greatest need in suburban churches.

It was intended that one of the participatory experiences be a social action project. The way this could be integrated into the model is to let social involvement become the basis for interpersonal group discussions. On a small scale, this occurred with the group on the "Urban Plunge," as they confronted the social issues of homosexuality and race. The only follow-through, however, was a sensitivity group and not a social action thrust.

The use of the "urban plunge" in the model illustrates a level of participation by the group of trainees which was given very little attention. The "plunge" primarily exposed the group to the human issues--race, sexuality, and anonymity--but for the purpose of enlarging on the group's interpersonal dynamics. In evaluating this particular stress, this writer would suggest more time be spent participating in the change process--the methods and skills--of the social conditions within the urban complex. The "Good News" for any given individual is nullified if he is "freed" from the barriers to

becoming fully human in a select group only to discover that he is a "captive" to dehumanizing social structures. It is preferable that both emphases--individual and social change--take place concurrently as part of the ideal "participatory model" for Christian education.

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APPENDICES

APPENDIX A

OUTLINE OF "PARTICIPATING" MODEL

Session One (1) 1½ hours.

- Introduction: Brief explanation of the content and structure of the training period.
- Purpose: To describe the methodology involved in relating sensitivity or T-Group dynamics with subject matter for teaching. Question: What is the advantage of a "participating" model of learning?
- Participation Exercise: Reflecting together on the most meaningful experience with our youth. Discussed vocabulary in Snyder's book, On Becoming Human (appendix). Related where we saw human issues at stake.
- Learnings: Indication of talkers and listeners and the depth of observation by participants. Indication of "where" the group is at in terms of openness, awareness, and spontaneity. Also an opportunity to estimate their knowledge of vocabulary.
- Conclusion: Participants strangers to one another so judgment made as to rate of involvement. More could have been done to illustrate with suggested human issues how the "here and now" affects our participatory level in a learning situation.

Session Two (2) 1½ hours.

Introduction: Reviewed the previous session.
Explained education and church
survey form and procedure.
(Appendix B)

Purpose: To discover attitudes about edu-
cation and church in relation
to themselves and the youth.

Participation Exercise: Discussion over various
items on the survey sheet regard-
ing education and the church.
Disagreement in the group over
particular items. Shared "cri-
ses" of the past week. Related
"old" and "new" behavior of youth
moving into illustration of judg-
ment, confession, repentance,
salvation, and new creation.

Learnings: Participation increases as one
commits himself to evaluate
previous experiences.

Conclusion: More thorough explanation of
form needed for greater involve-
ment in its use.

Session Three (3) 1½ hours.

Introduction: Review of the past week's program and discussion of where youth "were" at a recent volatile meeting. Place of constructive hostility in a group.

Purpose: To discover how close our total selves are when we actually participate in a situation involving thought and emotion.

Participation Exercise: Role-playing situations using the renewing acquaintances scene on a city bus, and the rejection-acceptance situation in a party organizational scene. (Ref. to Blee's Manual in the Bibliography)

Learnings: Excellent device for arousing listening skills and also truth-fiction dynamic in sharing. Opportunity here to see who leads; who reveals; and who opens up further relationships. Discover how participants "feel" about rejection and the need to save someone being rejected. Identification factor high in these roles. Excellent opportunity to relate content material.

Conclusion: In the beginning of this session the opportunity to deal with hostility in rejection to the role-play situation and the training group. Good time to evaluate more personally what, if anything is happening between the members of the group.

Session Four (4) 1 hour.

- Introduction: Explanation of the plans for an urban plunge into the city of Los Angeles.
- Purpose: To plan together how we would organize ourselves for the "plunge" and what this experience has to do with the ministry to youth in the suburbs.
- Participation Exercise: Some problem-solving work as a group in preparation for the "plunge," and, for the work project at the church.
- Learnings: Group very readily organized for particular problems.
- Conclusion: Timing just right for a move-out and exposure as a group to the actual situations and issues.

Session Five (5) 1½ hours.

Introduction: An explanation of this laboratory experience with youth as participants.

Purpose: To give the adult trainees a problem to work out with a small group of youth.

Participation Exercise: After reading to the whole group a selection from Ross Snyder on what it means to be a "group," they were broken up into small groups with two adults to each to share the different kinds of groups they have belonged. Problem: Bring back to the whole group some design of what you think a group is and illustrate this design through some presentation. Evaluation with the youth (Appendix C) and the consequent discussion into other areas.

Learnings: Discovered who of the trainees did the talking and the listening. Who did the organizing and/or the facilitating of organization for the presentations. Impressed to see that associations could be made to skits with biblical material by the trainees.

Conclusion: Unexpected that the follow-up period after the presentations would be so involved with the youth. The "problem" served as a device to open up real problems of the youth. There was no time to reflect with the adults on the experience.

Session Six (6) 22 hours.

Introduction: Abbreviated urban plunge
(see Appendix D).

Session Seven (7) 1½ hours.

Introduction: Explanation for retaking education-church survey and for the evaluation survey.

Purpose: To evaluate the experience in light of any change in the trainees in their participation.

Participation Exercise: Filling out the evaluation forms and discussing the various responses to the form on trust formation of the group. Interaction within the group over the differences in response.

Learnings: An evaluation response can be a "here and now" experience pointing to unfinished business.

Conclusion: The summation of the evaluation should have been done on the spot for all to see and feel.

APPENDIX B

ATTITUDINAL INDICATOR

Note: This is an attitudinal indicator reflecting some of the ideas and feelings the participants had about education and the church. It was presented early in the group experience and then again on the final training session. It served to stimulate discussion, and for this writer, it assisted in knowing just where to proceed with the group in terms of education and the church.

Alongside the following statements indicate your reaction with the following: "1" strongly agree; "2" agree; "3" have no reaction; "4" disagree; "5" strongly disagree. The space at the bottom of each statement is for your added comments, if you so desire.

_____ Education is best where there is a highly qualified teacher present. _____

_____ Education is best where there is present like-minded individuals (fellow students, peers) all generally agreed on a particular set of goals and values. _____

_____ Education is best where there is present qualitative facilities. (rooms, books, equipment, etc.) _____

_____ Education takes place where fear and threat are used as "motivators" of learning. _____

_____ Education takes place best where there is very little order controlling the learning situation. _____

_____ Education takes place most effectively where one finds himself personally involved in the learning situation. _____

_____ Education best takes place where there is a great deal of order and control in the learning situation. _____

_____ Education best takes place where rewards are presented for performance. _____

- _____ Education best takes place where the learner sees the particular learning as practical and usable.
-
- _____ Education has taken place when the learner realizes he has mastered certain facts and concepts about a particular subject.
-
- _____ Education has taken place when the learner has acquired certain attitudes and virtues about a particular subject.
-
- _____ Generally speaking, my religious education and experience has not really related to my personal or real life situations.
-
- _____ Generally speaking, my religious education and experience has not really dealt with what I see to be the general human dilemmas today.
-
- _____ My general impression of the church is its reluctance to take youth as he is.
-
- _____ The primary goal or purpose of the church and particularly its Christian education program has been to develop morals.
-
- _____ The content or subject matter about the faith in the church has lost contact with the human dilemmas and understanding of modern man.
-
- _____ The primary goal or purpose of the church should be the individual's personal salvation and his relation to God.
-
- _____ Members in the various groups of the church, youth and adult, generally are unaware of feelings and ideas of the individuals in the group about himself, each other, or God.
-
- _____ In the youth group relationships have been overstressed at the expense of an explicit understanding about the fundamentals of the faith.
-

-
- Youth and the "older" generation of the church are at odds in many cases because the youth are impatient with the church's ineffectiveness in dealing with social issues: race, poverty, war, etc.
-
- Youth have the all too prevalent attitude that they want to receive rather than give in terms of responsibility of the church's life.
-
- If I were to list one hang-up I have with youth, it is their stark use of language that would normally be considered vulgar and profane.
-
- Most youth fellowships in the church are mainly attended for social reasons, particularly to relate to a girl or boy.
-
- The meaning to life and the Christian faith are really dead issues for most of today's young high school persons.
-
- The most difficult part in working with youth is making sensible and meaningful the basics of the Christian faith. If I had to explain to youth any biblical and/or theological concepts I would have least trouble with (circle): creation, salvation, incarnation, judgment, resurrection, covenant.
-

APPENDIX C

Note: The following brief and simple form was used by the participants (youth) to evaluate a small group experience with the adult trainees. This interaction occurred about midway in the training period, when the adults were asked to come up with a demonstration illustrating what it means to be a "group." Readings from Ross Snyder on the real meaning of groups were used as an introduction. Approximately twenty minutes was used to prepare for the demonstration with five youth and two adult workers with each group.

Small Group Experience

Did they (adults) know who you were? Yes___; No___.

Did you know who they were? Yes___; No___.

How would you rate them as listeners? _____.

How would you rate them as talkers? _____.

For your demonstration, whose idea was it? Yours___;

Theirs___; Combination___.

Did you feel you did and plan your demonstration as a group? Yes___; No___; If not, why?_____.

There is no attempt here to compile any conclusive descriptions about the trainees ability to work with the youth involved in this laboratory experience. Besides giving what may be the first group task with youth for these adults, this exercise served as an excellent opportunity to deal with "knowing" another, listening, and interdepending. In the follow-through an added experience is to allow the youth to discuss the results recorded on their forms. It may be discretionary to excuse the youth so that the adults can freely examine their feelings about the experience and the youth's responses.

APPENDIX D

"Urban Plunge"

The following is an account of an abbreviated urban plunge in the city of Los Angeles for twenty-two hours. This experience came during the sixth session of the training period. The "plunge" was directed by Rev. Dave Sharrard with this writer taking part as one of the participants.

Introduction: A very brief outline was given as to what the participants were going to cover in the way of various urban issues. All of this was done in the surroundings of a large, downtown church, which was virtually deserted as a result of these very urban issues.

Purpose: To totally experience the effects of the urban culture in the heart of a large city in order to better understand the struggle for humanness there and the church's attempt to minister in that struggle. To identify these same human issues of the city with those of the suburbs, and to begin to formulate a ministry for the suburban church in light of this inter-relationship.

Participation Exercise: After some theoretical material on the nature of the revolutions--urban, industrial, sexual, and racial--and a brief theological description of the issues in the city, the participants reacted to a word association test designed to show their views on the city, themselves, and their relationships.

From this more abstract experience the participants moved out onto the streets observing, talking, and partaking of the city's life style. Besides the actual street walking, stops were made at coffee houses, homosexual bars, pornographic news stands, and restaurants.

Upon returning to the church, the participants reflected and interacted on their experiences and with each other. What actually took place was an intense

group interaction that affected a closer community. There was, of course, a lot of clarification of misconceptions about the city and its people in this encounter.

After a very short period of sleep, the participants were confronted with the racial issue in the city, which was structured to allow for maximum interaction with those representing the Black community.

Finally, the participants concluded their "plunge" by expressing their feelings and ideas about the city through the medium of a collage.

Learnings:

There is a high retention level in combining theory and practice in close proximity. The combination of intellectual content, existential threat, and physical fatigue lowers inter-personal barriers and facilitates communication and relationship. The use of the collage as an expression provides an adequate conceptual structure as well as a satisfying release of feelings.

Conclusion:

This was the high point in the training period together with the combination of content, interaction, and expression. Too much time was spent in the beginning of this "plunge" by listening and not enough time in actually experiencing the city. Ideally, it would be well to mix-up the conceptual tools regarding the human issues with the actual encounter of them.

The group interaction and reflection was definitely directed personally and inter-personally with the main depth of the experience on the sexual identity. This served to bring the participants together as persons, which was one of the main purposes of the "plunge." There was, however, very little attention given to the social, political, and economic issues, as even the encounter with the racial issue tended to be interpersonal.

It was discovered within the twenty-four hours following this experience, that a reflective follow-through with the youth was timely and beneficial to the participants' grasp of changes taking place in their individual selves, their relationships, and their physical environment.

APPENDIX E

The following is the final evaluation form filled out by the participants with their total scores indicated in parentheses. A total of "18" would be the highest rating, or indicate very apparent change in that area in relation to the total experience.

EVALUATION OF THE EXPERIENCE

Evaluate the following statements in relation to your experience in the group using the "1" as not at all; "2" as only slightly; and, "3" as very apparent.

- (15) Within this particular group I have come to feel a greater sense of trust and acceptance.
- (15) Within this particular group I find an atmosphere whereby I can express my real feelings and conflicts.
- (16) Within this particular group I feel my opinion counts for something as having a legitimate influence on the others.
- (16) Within this particular group I have had the gradual desire to reduce my facade (mask).
- (15) Within this particular group I am aware of openness, spontaneity, and communication coming from all directions.
- (17) Within this particular group I sense an increasing degree of problem-solving behavior as a combined effort.
- (15) Through the various activities within this particular group I have realized a somewhat greater freedom of movement outside the normal channels.
- (17) Within this particular group the leader encourages spontaneous action, expresses his own feelings and perceptions easily, and acts in such a way as to permit optimal flow of information.

- (13) Through the experiences in this particular group I have felt a growing desire or motivation for work and study that has originated from within rather than from external forces.
- (17) Through the experiences in this particular group I find myself becoming more involved in tasks related to being with and for people.
- (15) One of the results from the accumulative experiences within this particular group has been a reduction of apathy. (absence of feeling about anything)
- (15) One of the results or by-products of this particular group experience has been a greater clarification of my personal identity.
- (10) Within this particular group there has been a progressive development from independence (individual) toward interdependence.
- (13) From my experience with this particular group I have sensed an increasing openness to relate with members of both sexes.
- (10) One of the signs of growth of this particular group is the willingness to display open hostility and deal with it.
- (15) One of the earmarks of this particular group has been its freedom of form, i.e., a reduced concern over organizational form.
- (16) It has been apparent to me that as this group progressed and as any relationship changes took place, my understanding of related subject matter took on added clarity and meaning.

Note: Even though this is a final form in the training period for adult workers with youth, the "scores" on each of statements can serve as excellent guidelines for an enriching follow-through.

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